IOSEPH AND *HIS* MISTRESSE.

THE FAITHFVLNESSE OF the one, and the vnfaithfulneſſe of the other: Laid downe in fiue SERMONS

Vpon the thirtie nine Chapter of *Geneſis*: the ſeuenth, eighth, and ninth Verſes, &c.

BY SAMVEL SMITH, *Miniſter* of Gods word at *Prittlewell* in ESSEX.

HEB. 13. 4.

Marriage is Honourable amongſt all men, and the bed vndefiled. But Fornicators and Adulterers God will iudge

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BIBLIOTHECA

TO THE CHRISTIAN READER, ESPECIally the Congregation that is at *Prittlewell*: SAMVEL SMITH wiſheth the increaſe of all ſauing knowledge of our Lord *and Sauiour* IESVS CHRIST.

CHRISTIAN *Reader*, the Statute hath made this prouiſion, that where the Child is borne, it ſhould bee kept. Amongſt you, had theſe

poore endeuours of mine in the publike Miniſterie thereof, their firſt being: And vnto you they come againe, deſiring they may not periſh. I dare truſt ſome amongſt you with the keeping of this Child; for I know, you reſpect it for the Fathers ſake, at leaſt for the Truths ſake, and ſo will nurſe it both tenderly and ſafely. As for others, their charitie is ſo cold, and their hearts ſo hard, that they will ſhew little compaſſion.

Againſt ſuch vnkinde friends I am in part armed; for if they eſteem of the Word preached but as fooliſhneſſe,

neſſe, and will giue no entertainment vnto the Word of life; what reſpect can I expect frō ſuch vnto this dead Letter? Howſoeuer, the Lord hath giuen mee both will and power to bring theſe poore Exerciſes to light, and from your eares they are now brought to your hands, and my heartie prayer ſhall be, that withall they may come to heart: I hope, it ſhall not be grieuous vnto you, to heare the ſame things againe.

The Doctrines contained in them, are both needful and neceſſary for theſe dayes and times wherein we liue.

In *Ioſeph* we may behold the condition of the godly, who are euer lyable vnto many tryals, troubles, miſeries, and afflictions in this life, where there is no time for ſecuritie, leſt ſuddenly they bee ouertaken by Satan, and ſuppreſſed before they be aware: And againe, what is the fruit of Gods feare, being once ſettled in the heart; that will *keepe a man from the ſtrange woman*; yea, fence and arme a man againſt all tryals and temptations whatſoeuer.

In his *Miſtreſſe*, wee may behold the miſerable condition of ſuch the Lord doth

leaue

leaue to themſelues ; how they abuſe their health, peace, proſperitie, and all other the good things of God, vnto their own ruine & deſtruction, and fall from euill to worſe, from one degree of ſinne to another, hauing no hoe when they begin to fall away from God, till at laſt they come to be hardened in ſinne.

In a word, wee may here behold the Methods of Satan, and of Sinne. Of Satan, whoſe policy is euer to watch the fitteſt opportunitie to tempt the godly: as he dealt here with *Ioſeph*, in time of

his proſperitie to aſſault him, by ſo ſore a temptation: for now if euer, he is moſt likeſt to preuaile. Of Sinne, how Gangreene-like it growes in the ſinner, and if it bee not ſtayed betimes wil at laſt deuoure to deſtruction.

Theſe things I haue indeuoured in the plaineſt maner to deliuer in my publike Miniſterie; wherein I euer deſired ſo to ſpeake, that thoſe of the loweſt Form might gain ſomething. And ſo plainely are they againe offered vnto you. How meane ſoeuer they be, if they may any way heale the breaches of my people, be-

benefit the Church of God, and ſhall in any ſmall meaſure bee a meanes to further your godly indeuours in the way of Chriſtianitie, I ſhall gaine that which I moſt deſire: Beſeeching the Lord, that whatſoeuer good beginnings hee hath wrought in any of you, he will perfect the ſame, vntill the comming of Ieſus Chriſt.

Prittlewell this 12. of Aprill. 1619.

Yours in all
Chriſtian affection,

SAMVEL SMITH.

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IOSEPH

IOSEPH AND HIS MISTRESSE.

The first SERMON.

GEN. 39.7, 8, 9 &c.

Now therefore after these things, his Masters wife cast her eyes vpon Ioseph, *and said, Lye with me.*

But hee refused, and said to his Masters wife, Behold, my Master knoweth not what hee hath in the house with me, but hath committed all that he hath to my hand.

There is no man greater in the house then I, &c.

IN the seuen and twentieth Chapter going before, *Moses* hath there recorded the storie of *Ioseph, viz.*

the hatred of the brethren towards *Ioseph*, as also their Trecherie against him. First, because his Father loued him. Secondly, because he brought their euil sayings vnto their Father: and thirdly, because of his dreames. For these things sake the Brethren of *Ioseph* hate him, and he is sold by his Brethren into Egypt: as God many times doth bring his seruants to a low ebbe here for a time, for the clearer manifestation of his graces in them, beeing exercised for a time, and his glory, by giuing them in the end gracious deliuerance.

Now in this Chapter is set downe by *Moses*, what befell vnto *Ioseph* at his comming into Egypt, that God made him to prosper in all that he did: Insomuch, that his Master *Potiphar* committed all that he had into his hands, and so the

the Lord blessed the Egyptian for *Iosephs* sake.

Now in this Text to the end of the twelfth verse, is set downe the most faithfull and religious carriage of *Ioseph*, to God and Man in this his prosperitie; wherein, in that his faithfulnesse might more manifestly appeare, *Moses* setteth downe one speciall meanes, that might haue mis-led *Ioseph*, if the feare of God had not beene in his heart, and mightily preuailed with him. Which was, the vnfaithfulnesse and allurement of his wanton Mistresse vnto lewdnesse.

The Text diuided.

The Text doth naturally diuide it selfe into two parts.

1. The vnfaithfulnesse of his Mistresse, *verse* 7.
2. The faithfulnesse of *Ioseph*, *verse* 8, 9, &c.

The vnfaithfulnesse of his Mistresse is aggrauated by these

Circumstances.

1. The time when shee did allure him: *Now therefore after these things*. It was in the time of his prosperitie, when hee had rule of all, not a Seruant, but a Free-man, that so hee might the more easily yeeld to her desire. And it was at that time, when God had most richly blessed her with her Husband, which should haue wrought in her faithfulnesse, not vnfaithfulnesse.

2. The Occasion that mooued her: that is, the fauour and beauty of *Ioseph*.

3. Her owne person and place, a Mistresse no meane partie.

4. The Sinne whereunto shee allured him, *vncleannesse*, the breach of the holy knot, the greatest wrong to her Husband.

5. The Continuance in her filthy desire: *ver.* 10. *Day by day she*

spake

spake vnto him, she wil take no nay.

6. Her violence when she could not preuaile: *verse* 12. *She caught him by the garment, saying, Sleepe with me.*

All these Circumstances make much for the commendations of *Iosephs* Constancie, that notwithstanding, he still refused.

The Reasons to perswade *Ioseph* to faithfulnesse were these: 1. *Humane.* 2. *Diuine.*

Humane.
1. The reposed trust of his Master in him, *Hee knoweth not what hee hath in the House with me.*
2. From his authoritie, *No man greater in the house then I.*
3. Frō his Masters liberality: *He hath committed all that he hath to my hands.*

His Diuine Reasons are two:

Diuine.
1. From the bond of Marriage, *Because thou art his Wife.*
2. From the feare of God: *How can I doe this great wickednesse, and so sinne against God?*

Before I enter into the particulars of this Text, I will speake something concerning the Coherence of this Scripture with the former.

Now after these things: That is,

AFter God had aduanced *Ioseph* from Bondage to Freedome, from pouertie to plenty, from ignominie to Honour, and that God had mercifully deliuered him from the Crueltie of his most vnnaturall Brethren, and had giuen him fauour in the sight of *Potiphar*,

tiphar, who had made him *Lord of his house, and Ruler of all his substance. Now after these things, Ioseph* was tempted and troubled, allured, and prouoked vnto folly, euen to the hazard of Gods fauour and loue, and all those fauours hee had so lately receiued from him, both for his great deliuerance, and glory bestowed vpon him.

Doctr. 1. Gods seruants in this life must looke for many trials, troubles, and temptations.

Hence wee may learne what Gods Seruants may looke for in this life: Namely, many troubles and trials, temptations and afflictions; the end of one many times proues but the beginning of another: one temptation beeing ouer-past, another comes in the place. This holy Seruant of the Lord, hauing escaped the malice of his Brethren, and the Lord hauing now giuen him rest and glory, is here afresh set vpon by plea-

sure, to turne the grace of God into wantonnesse. As *Dauid* saith of his Afflictions, that they ouertooke one another as the waues of the Sea: So is it many times with the Christian mans temptations here; the end of one, the beginning of another. *Innumerable troubles* (saith *Dauid*) *haue compassed me.* And the Church complaineth thus: *They haue oftentimes afflicted mee from my youth* (*may Israel now say*) *but they could not preuaile against me.* This Doctrine is cleared by most plentifull Testimonies out of the holy Scriptures, all tending to this end, to shew what is the condition of the holiest of Gods Saints and Seruants here, is to bee exercised with the rod, with sore afflictions, and temptations of sundry sorts. This is the *Axiome* of our blessed Sauiour: when he saith, *The Seruant*

Psal. 42 7.

Psal. 40. 12.

Psa. 129. 1, 2.

Ioh. 15. 20.

uant is not greater then his Maſter: if they haue perſecuted me, they will perſecute you alſo. This is the Doctrine that *Paul* and *Barnabas* labour to inſtruct the weak Chriſtians in, that were newly conuerted to the faith, *That they muſt through many afflictions enter into the Kingdome of God.* This is the condition of all from the higheſt to the loweſt; if men will become religious, and giue vp their names to Chriſt, they muſt then looke for ſundry trials and temptations from the diuell, and from the world. And hence it was that our Sauiour was no ſooner baptized, but preſently the diuell ſets vpon him. And this is the condition of all that will liue godly in Chriſt Ieſus, they muſt looke to be ſet vpon by Satan. And this wee are put in minde of in the petitions of the Lord prayer, where wee ſee

Acts 14.22

Math. 3.16.

Math. 4.

see, that that petition, for strength against temptation, is in order set after the rest; signifying vnto vs thus much, that they that are most carefull to seeke the glory of God, and the aduancement of his Kingdome, that they, of all other, are most subiect vnto temptation.

Luke 22. 3. Hereupon our Sauiour told *Peter*, that Satan had greatly desired to winnow him as wheate. And when was this, but when *Peter* had made a glorious profession of

Mat. 16. 16 Christ, that *Hee was the Sonne of the liuing God?* And therefore the diuell hath a spite against him, singles him out aboue the rest, and neuer left him, till he had brought him to a fearefull sinne.

Now the reasons thereof are these:

Reason 1 First, because euen the godly themselues haue many sinnes; for indeed sinne is the generall and vniuer-

vniuersall cause of all troubles, for so testifieth the Prophet, when hee saith; *wherefore is the liuing man sorrowfull? Man suffereth for his sinne. Let vs search and try our waies, and turne vnto the Lord.* Lam. 3. 39. *And fooles* (saith *Dauid*) *by reason of their transgressions, and because of their iniquities, are afflicted.* Psa. 107. 17. Esay 57. 17. Ioh. 5. 14. So that if we will sinne with the wicked, no marueil though the Lord do come with the rod: For what else should the Lord do, vnlesse hee should reserue vs to destruction, but visite our iniquities with the rod, and our sinnes with scourges? And we that will bee euer wandring from God, and starting aside like a broken Bowe, and in sinning walk so neere hell mouth, no maruaile the Lord take vs by the heeles, and make vs beleeue hee will cast vs in, euen into hell, that otherwise will not bee warned,

1.Cor.11.32 warned, that so being *chastened of the Lord* (whether by Satan Gods rod, or the wicked) *we might not be condemned with the world.*

Reason 2 Secondly, because the godly haue many graces. And as God doth bestow more gifts and graces vpon them then vpon the whole world besides; so the Lord will haue these gifts and graces of theirs, to bee tried and knowne vnto others, to the euerlasting praise of his Name, who is the Author and Giuer of euery good and perfect gift. How should the chastitie of *Ioseph* haue beene knowne, had not *Ioseph* beene tryed? Known (I say) to the Church of God, to the euerlasting praise of *Ioseph*, in whose heart Gods feare was so settled, that he would not bee drawne away to offend God. Thus must the godly bee beaten like spice in a Morter, that they

they may smell the better abroad: *Paul* must haue the buffeting of Satan to continue with him still, because *Paul* had grace sufficient to beare the same. God euer proportions their burthen to their strength, mitigates their sorrows, making his seruants to possesse their soules in patience; yea, to reioyce in sorrow, which else would sinke them, and at length, recompenseth their light afflictions with an eternall weight of glory. Many other are the reasons wherefore the Lord doth permit Satan and his Instruments, to assault and to trouble the godly here; which at this time I omit, and hasten to the vses. 1. *Cor.* 12. 9.

First, this Doctrine serues for the iust reproofe of such, as most foolishly make their boast, that they were neuer troubled by Satan; they neuer found themselues *Vse* 1. For Reproofe.

to

to be molested, or disquieted by his temptation; and as for the world, all things goe well with them according to their desire. Alas poore soules! if they could see, they haue little cause to boast in this case, but haue rather cause to suspect themselues that they are vnder the power and slauery of the diuell: For so teacheth our Sauiour, *When a strong man armed keepeth his Palace, the things hee possesseth are in peace*; so long as the diuell hath possession of a mans heart, he neuer molesteth him, but such a one doth willingly yeeld his obedience to Satan: But if the Lord do once beginne to open the eyes of a mans vnderstanding, whereby he beginnes to see his sinnes, and the Lord giue him power, by the which he doth shake off his sinnes that *hang on so fast*, and that this man now beginnes,

Heb. 12.

ginnes, with *Ioseph*, *to feare the Lord*, and to make conscience of his wayes: Now he shall finde it otherwise with him; Satan will now labour by all meanes possible, to bring him backe againe; where before he offered one temptation, he will now lay loade of temptations vpon him, if it be possible to regaine againe his former possession; he will leaue no meanes vnattempted to draw him from God, and to seeke his ouerthrow. Wee see therefore that their case is very fearefull, that are neuer molested by the diuell.

Secondly, seeing Gods seruants here in this life are subiect to so many trials, temptations, and afflictions; and that the end of one, many times, is but the beginning of another; *Ioseph* neither in pouerty, nor prosperity, without his triall and temptation: This may

Vse 2. For Instruction.

may serue to admonish vs, that we be not secure. What though we escape one combate or more? the diuell will returne and set vpon vs afresh: As the enemy, if he bee repelled in one place, laboureth to make a breach in another: So the diuell, if he cannot preuaile by one temptation, he will try another. Many herein doe much deceiue themselues; they thinke that all shall bee well with them, if they can but rid themselues out of this trouble, or that danger: *Note.* So might *Ioseph* haue thought, when hee fell into the hands of his cruell brethren; and so afterward when hee was sold to the Egyptian. But what though *Ioseph* escape them? yet in his greatest glory Satan oweth him a spite, and that high estate of his is subiect to Satans malice, temptations, and assault. Neither person, nor place,

place, can priuiledge any; but remember this; The more holy, the more assaulted: Satan will euer bee like himselfe, euer treading vpon the heele of the godly, being grieued that wee poore wretches, raised out of the dust, should come to that glory from whence he is irrecouerably fallen.

Thirdly, out of this we learne not to bee dismaied at our trouble. What though Satan rage, and his instruments trouble vs? and that one triall comes, like *Iobs* messengers, vpon the necke of another, as though some strange thing had happened vnto vs? according to that of *Peter*: *Dearely beloued, thinke it not strange concerning the fiery triall which is amongst you to try you, as though some strange thing were come vnto you: But reioyce, in as much as yee are partakers of Christs sufferings, that*

Vse 3. For Consolation.

1. *Pet.* 4. 12, 13.

when his glory shall appeare, yee may be glad and reioyce. Temptations and afflictions are no new thing: wee beare not our burthen alone by our selues, the deare Saints and seruants of GOD are our companions herein. And therefore let vs comfort our selues in these things.

Thus much for the coherence.

Now after these things.

1 Time. THE first circumstance aggrauating the vnfaithfulnesse of *Iosephs* Mistresse, and commending his fidelity, is the time.

Now after these things.] That is, in the time of *Iosephs* prosperity; now blessed, now aduanced: Before this time, whilst hee was a seruant, she would haue disdained to haue offered any such thing, neither would *Ioseph* haue dared to haue attemp-

attempted any such fact, for feare of further misery by his Master; But it was now at this time, when God had giuen *Ioseph* much fauour with his Master, when hee was a Free-man and receiued much honour, that his adultereſſe Miſtreſſe ſets vpon *Ioseph*.

Doctr. 2 Satan euer watcheth his fitteſt opportunity to tempt the godly.

From the circumſtance of time that *Ioseph* was thus ſet vpon, and tempted to that fearefull ſinne of vncleaneneſſe with his Miſtreſſe: Wee may all learne and take notice of the ſubtilty of Satan, that watcheth euer his fitteſt opportunity to ſet vpon vs, to tempt vs and aſſault vs. Now was it likely, if euer, to preuaile with *Ioseph*, when hee was brought to honour, enioyed his eaſe & pleaſure, a Free-man, and one that had the command of the whole houſe; this was the fitteſt time for Satan and his Inſtrument to ſet vpon *Ioseph*:

if euer hee will be brought to liue licentiously, when, if not in his prosperity? Thus did the diuell
2.*Sam.*11.2 set vpon *Dauid*, when hee was at ease, and walking vpon the roofe of his Palace, the diuell presents vnto *Dauid* a fit obiect to take vp his senses, and to take away his heart, who is now at leasure for Satan, hauing no employment; when other Kings went forth to
2.*Reg.*20. 13. battell, *Dauid* will take his ease in *Ierusalem*. How was the heart of good King *Ezechiah* lifted vp immediatly after his recouery from his dangerous disease, when the King of *Babylon* sent Presents vnto him? hee shewed the messengers his precious things, siluer and gold, Armour and Treasure: for whose sinne the Lord threatned
Verse 17. this iudgement, *Behold, the daies come, that all that is in thy house, and that which thy fathers haue laid vp*

in

in ſtore vnto this day, ſhall be carried vnto Babylon. That this hath euer beene an old practice of Satan, wee may further take notice of his ſubtilty towards our Sauiour Chriſt; who when he had faſted long, and became an hungry, now Satan tempts him to turne ſtones into bread: when the diuell ſaw Chriſt not onely to bee alone in the Wilderneſſe, but alſo perceiued that he was afflicted with hunger, now Satan takes this opportunity, as the moſt fitteſt to aſſault Chriſt. And as this hath euer bin the practice of the old Serpent the deuill; ſo hath he learned his diſciples the ſame: *The adulterer waytes for the twi-light* (ſaith *Iob*:) Thus the Harlot entiſeth the yong man, *My husband is frō home, & gone into a far Country.* This then was the baſhfulneſſe of that ſin in thoſe daies, but now the caſe is al-

Mat.4.2.

Iob 24.15.

Prou.7.19.

tered. This Doctrine might bee further confirmed by diuers other
Gen. 4. examples, as that of *Cain*, who whē Satan ſaw him angry, moued
Gen. 27. 41. him then to murther: when *Eſau* was vexed, Satan then moued him
Ioſu. 6. to reuenge; and *Achan*, when he ſaw the wedge of gold, to deſire it, and to take it. But the reaſon will make the ſame more manifeſt.

Reaſon. For when the diuell ſpyeth vs weake, in want or neceſſity, or any otherwiſe diſabled to reſiſt him: now is he moſt likeſt to preuaile. He deales euer vpon the aduantage, like the ſonnes of *Iacob*, who ſet vpon the *Shechemites* in their griefe, being newly circumciſed, not able to reſiſt them. The like aduantage will the diuel euer take againſt vs: He is a deepe-experienced Souldier, he euer makes battery where the walles are weakeſt, he hurts more by aduantage then

then by plaine strength, forecasting the time of mans greatest weaknesse, & then comes with his strongest assaults. If in time of aduersity he cannot draw men away from God, he will see what prosperity will do. I come to the Vses.

First, seeing Satan is thus prouident to watch his fittest opportunity to draw men vnto sinne: Let all GODS seruants learne hence to be wise, to take their fit opportunities to doe good. Wee may all learne of the vnrighteous Steward, to make the best of our opportunities the Lord affoords vs. *Paul* tooke the opportunity of Gods opening the doore vnto him, to stay the longer at *Ephesus*. And this was the godly prouidence of *Abigail*, who tooke a fit time to reproue *Nabal* her husband, and that was, when hee was come to himselfe. Oh, how good

Vse 1.

1. *Cor.* 16. 8.

1. *Sam.* 25. 37.

is a word when it is spoken in due season! The Lord make his seruants wise herein, that wee may know when to speake, and what to speake: to strike euer when the
Iob 33. 32. Iron is hote; and when God by affliction, or otherwise, hath humbled our hearts, or the hearts of our brethren, that then wee may take the opportunity offered of God, and worke vpon them to reformation.

Vse 2. Secondly, this serues for the iust reproofe of those that propose vnto themselues set times, to liue loosely, and licentiously; as if Satan were not wise enough to take his opportunity, but we must offer it willingly to him: And this is the condition of those that liue in some reasonable manner, within the compasse of their Calling, all the weeke; but as for the Sabbath, that they will haue to themselues,

selues, and spend it in most vile, vaine, and vngodly sports and delights: and the like may bee said for certain seasons of the yeere; as the time of the Natiuitie of Christ: In stead of spending the time in praising the Name of God, for this great benefit that hee hath sent his Sonne into the world; men contrariwise make it a time of carnall ioy and reioycing; of eating, drinking, Masking, Mumming, Carding, & Dicing; so that the name of God that ought at this time to be most honoured, is now more dis-honoured then all the yeere besides; as if the time it selfe did bring with it a licence to sinne, herein proclaiming that they keepe open house for sinne and Satan, when they should set open the gates of their hearts, that the King of glorie might enter in. These are farre from

from that constant watchfulnesse that ought to bee in euery Christian, in that, Harlot-like, they doe euen prostrate themselues to sinne and Satan.

Vse 3. But principally this Doctrine doth minister vnto vs matter of instruction, that wee be neuer remisse & negligent, but at all times, and at all assayes, to bee vigilant and watchfull: 1. *Pet.* 5. 8. *He walkes about continually, seeking to deuoure.* Now common reason hath taught euery wise man to make this vse of a knowne enemy: if hee know that one lyeth in waite for him, and waites but for his aduantage, to take heede vnto himselfe, and to double his care, that at no time he be found vnprepared. Satan (we know) is our professed enemy, and at one time or other in our life he will be sure to assault vs, and whatsoeuer the condition of our life

life is, whether we be in weale or woe, in Prosperitie or Aduersitie, Satan hath temptations and assaults incident to the same condition, as *Ioseph* here in his Prosperitie is tempted by Satan to licentious liuing, and to turne the grace of God into wantonnesse: hee hath temptations on the right hand, and temptations on the left hand. If thou art in want, looke to thy selfe, the Diuell will tempt thee to distrust God, to forsake thy Calling, and to vse vnlawfull meanes. If vpon any occasion we come to be discontent, wee must haue an eye to Satan, who will tempt vs to impatiencie. Art thou rich? Oh looke now to thy selfe, for the Diuell hath sundry temptations incident to that estate, that thou boast of thy riches, that thou trust in thy riches, to pride, disdaine, oppression, Epicurisme and Volup- *Pro.30.8,9.*

Voluptuousnesse. Art thou zealous and hast many gifts, as *Paul*? Looke then for the Messenger of Satan to set vpon thee: Hee will set vpon the Yong man, to loue his pleasures; vpon the Old man, to loue the world. Oh then whatsoeuer our place or Calling be, let vs labour to know what temptations & assaults are incident to the same Calling, and so accordingly arme our selues: But notwithstanding, that this be the condition of all men why they liue here, and all conditions of life whatsoeuer, that wee are euer lyable vnto Satans temptations and assaults. Alas, who doth not see the great and generall securitie that doth possesse men in these dayes? And surely it is no maruell, though Satan doe euery where make such hauocke and spoile, and leade so many soules after his will,

will, seeing there is so great securitie.

Now after these things.

THat is, after that God had aduanced *Ioseph*, and had richly blessed *Potiphar*, for *Iosephs* sake: *After these things*, the woman blessed with her Husband, the Lord increasing their outward estate for godly *Iosephs* sake; she groweth worse, falleth to lasciuiousnesse, and to wantonnesse, to abuse Gods mercies and blessings, to turne Gods graces into wantonnesse; Whereas godly *Ioseph*, he is prouoked by Gods blessings to bee more faithfull and more holy. This affoords vs a necessarie instruction.

Doctr. 3. Prosperity worketh not the like effect in all.

That prosperitie worketh not one and the same effect in the wicked, and in the godly: Shee abuseth

abuseth Gods blessings, and groweth worse and worse. Godly *Ioseph* hee records Gods mercies, and makes them so many bonds and arguments to binde him to obedience. Hee makes this vse of Gods mercifull dealing with him, and his Masters kindnesse: *How can I commit this great wickednesse and sinne against God*! But on the contrarie part, it is the manner of prophane Worldlings, to turne the grace of God into wantonnesse, and all manner of licentiousnesse; such is the corruption that is in the heart of the wicked, that they abuse all good things to destruction. *Iob* setteth out the prosperitie of the wicked, and saith, *Wherefore doe the wicked liue and become old, and are mightie in power? Their seede is established in their sight, and their of-spring before their eyes. Their houses are safe from feare,*

Iob 21.7, 8,9.

feare, neither is the rod of God vpon them. Thus *Iob* setteth out the prosperous state of the wicked: but what vse make they of the same? are they hereby prouoked to serue the Lord, to cleaue to him, to walke humbly and thankefully before him? Surely no, they desire none of the Lords wayes; for so saith *Iob*, *They spend their dayes in pleasure, and suddenly goe downe to Hell.* This is the end of their liuing here, and this is it that followes the abuse of Gods blessing. The Prophet *Dauid* teacheth the same, shewing what is the end both of the godly, and the wicked. *Marke the perfect man, and behold the vpright, for the end of that man is peace. But the transgressors shall be destroyed together, the end of the wicked shall be cut off.* Our Sauiour denounceth fearefull woes against Worldlings that are rich; not

Verse 13.

Iob 22. 17, 18, 19. *Esay* 2. 7.

Psal 37. 37, 38. *Ezek.* 7. 19.

Luke 6. 24.

not becauſe they are rich, but for the abuſe of their riches, *that laugh*, that are full, that is, that abuſe Gods bleſſings to licentiouſneſſe. The Scriptures are a plentifull Store-houſe, affoording vs diuers examples of wicked men, who hauing aboundance of earthly things, haue abuſed the ſame to their owne deſtruction. The Glutton, of whom Chriſt ſpeaketh in the Goſpel, had his eſtate embroidered and garniſhed with all the ornaments of proſperitie, whatſoeuer his heart might deſire: all which hee abuſed to his eternall perdition. The other rich man recorded in the Goſpell, ſirnamed the foole, when hee found ſuch a plentiful increaſe of theſe outward bleſſings, ſo as he was conſtrained to enlarge his Barns, which ſhould likewiſe haue prouoked him to haue enlarged his heart vnto God

Luke 16.

Luke 12.

in

in thankefulnesse; how doth he abuse the same to carnall securitie! So true is that of *Salomon*, *The prosperitie of Fooles shall destroy them.* Pro.1.32. And of *Vzziah* it is said, *That when he was strong, his heart was lifted vp to his destruction.* 2.Chron.26.16. This doth our Sauiour teach in the Parable of the Sower: *He that receiued the seede amongst Thornes, is hee that heareth the word, but the cares of this world, and the deceitfulnesse of riches choake the Word, and hee is made vnfruitfull.* Mat.13.22. All these places of Scripture, as a cloud of witnesses, they all serue to confirme vs in the vndoubted truth of this doctrine; namely, that the wicked are ready euer to abuse Gods blessings, and their outward prosperitie to their owne perdition. I come to the Reasons.

First, the minde of man left to it selfe, it cannot see the good vse *Reason 1.*

of good things, and the heart of man left to it selfe, hath no loue nor liking to any good thing: Gen.6. *The very thoughts and imaginations of our hearts being euill continually.* And as the Apostle teacheth, Rom.8.7. that *the wisedome of the flesh is enmitie against God*, the same minde of man, hauing in it a flat opposition to the holy and religious vse of any good thing. This being so, no maruell though the wicked & corrupt heart of man being left vnto it selfe, doe abuse all Gods blessings to their owne perdition. Prosperity, or whatsoeuer blessing else the Lord bestowes vpon the wicked, it doth but puffe them vp, makes them grow secure and careless, yea, contemners of God and his word; such trust in their wealth and power, and embolden themselues in sinne and iniquitie. Psal.10.2, 3.4,5,6. *The wicked in his pride* (saith *Dauid*) *doth*

doth persecute the poore: Hee boasteth of his hearts desire, and speaketh good of the couetous whom God abhorreth. The wicked through the pride of his countenance will not seeke after God: God is not in all his thoughts, &c.

Secondly, the Lord many times in his wrath doth bestowe many outward blessings vpon wicked and vngodly men, and that to no other end, but to fat them vp against the day of slaughter, and with a purpose to plague them for the abuse thereof: and this the Lord doth, when he maketh euen the very Table of the wicked to become a snare vnto them to catch them, and makes their prosperitie their ruine. This is cleared by that of the Prophet *Ieremy*, when hee saith of the wicked, *That their way prospereth, and they are in wealth, that hee may plucke them out like*

Reason 2.

Psal. 69. 22.

Ier. 12. 1, 2, 3.

sheepe for the slaughter, and prepare them for the day of slaughter. It is not then alwayes an argument of Gods fauour to any, to bestowe vpon them outward prosperitie or aboundance of the things of this life, vnlesse withall the Lord doe giue vnto them a holy vse of them, to carry themselues thankefully, and to walke humbly before the Lord, making them so many arguments to prouoke them, and to stirre them vp to feare the Lord.

Vse 1. Seeing then that it is so slipperie a state to haue aboundance, vnlesse the Lord doe giue vs a holy vse of the things of this life, and that the wicked are euer ready to abuse their riches and prosperitie, to all manner of licentiousnesse, as here wee see the wife of *Potiphar*, *Iosephs* Mistresse doth, God blesseth her with her Husband for *Iosephs* sake; she groweth wanton, and

and is ready to abuse Gods blessings. And this is the condition of all wicked and vngodly men, that haue not the feare of God settled in their hearts. How may this teach vs to seeke for wisedome and the feare of God, before riches, or honour, or outward prosperitie; that so thou maist haue wisedome, euen the wisedome of God, to vse these blessings aright, if euer the Lord see it meete to bestow them vpon thee! Many that are poore, thinke if they were rich, they would be more liberall-minded then others, &c. But they consider not that the Lord is the director of mans heart, and that it is the Lord alone that workes in vs *the will and the deede.* For if the LORD did not sanctifie and season our hearts with grace, our outward prosperitie would in the end worke our ruine and de-

Dod on the Prouerbs.

struction. They that haue many outward blessings, and but little grace within, are like vnto children set vpon wilde horses, that wanting skill and strength to gouerne them, will throwe them and spoile them. So dangerous is outward prosperitie, when true sanctifying grace is wanting.

Vse 2.

Secondly, wee are taught here, how miserable their estate and condition is, that are in their naturall estate and condition: such bring destruction, and swift damnation vpon themselues, not onely by foule grosse sins, but euen by good things; yea, by the most holy things of God, and by those things that should do them good: nay, there is nothing in it selfe so holy or so good, but the wicked abuse to their owne perdition.

Rom. 2. 4. They turne the grace of God into wantonnesse, and the patience

and

and long suffering of the Almightie that should leade men to repentance, this they despise and abuse to licentious liuing; as for health, peace, prosperitie, and the outward good things of this life, they abuse euery one of them. This wicked woman now more prosperous in her outward estate then before; now more loose, more vile, and more sinfull then before. Now what a fearefull thing is this, that men should bee in that state, that those things wch should be for their good, proue so hurtful and dangerous vnto them? And this men doe, being in their naturall estate, all things turne to their hurt, nothing to their good: yea, euen the most holy things of God; the Word, Sacraments, Prayer, &c. The abuse hereof, if they had no other sin, shall bring both ruine & destructiō vpō them.

Vse 3. Thirdly, we are all taught here, wisely to looke to our selues. We see here in this Text by *Ioseph* and his Mistresse, if God bestow blessings vpon vs, they will make vs either better or worse. Let vs al then in Gods name examine our selues, what gift or grace hath God bestowed vpon thee, and how hast thou carried thy selfe vnder the same. Hath God giuen thee riches, and many of the blessings of this life, that many of the poore members of Christ doe want dayly? oh how hast thou employed the same? Hast thou caused the sides of *the poore to blesse thee*, with holy *Iob*? Hast thou euer reached out thy hand towards the maintenance of Gods truth, and hast beene *fruitfull in euery good worke*? What obedience hath Gods blessings wrought in thee? What feare of his Name? If these things be

Col. 1.

in

in vs, these be euidences and pledges of Gods fauour, when together with these outward blessings, the Lord giues vs hearts to vse them to his glory. And let the same examination be made for all other fauours and blessings whatsoeuer. Hast thou health and strength of body? Hast thou wisedome, or what outward blessing soeuer besides? Let vs all examine our selues how we haue employed the same. Alas! I feare vpon examination, that many will finde that they haue come short of their duety herein; that they haue not made so sanctified a vse of Gods fauours as they might haue done. Well let vs euer remember this; that as the raine neuer fals vpon the earth, but it makes the same either more fruitfull, or else more barren; euen so these outward blessings of God, bestowed vpon

on vs heere, will make vs either better or worse. If with godly *Ioseph* we record them not, as so many arguments to keepe vs in Gods feare, and as preseruatiues against sinne, wee shall, with his adultéresse Mistresse, abuse them all to licentiousnesse, and to our own finall perdition in the end.

Vse 4. Last of all, wee may all learne hence, not to bee impatient, or discontented, if the Lord giue vs but a meane portion of these outward things, seeing they proue so dangerous; wee being so apt to surfet, the Lord in his wisedome, and deepe compassion vnto his children, doth so diet vs, and detaine that from vs, which hee sees would proue noysome and hurtful vnto vs.

And thus much for the circumstance of time.

Shee cast her eyes vpon Ioseph, being faire.

HEere is laid down the second circumstance that aggrauateth her vnfaithfulnes, & commendeth *Iosephs* faithfulnesse. His fauour, *He was faire and well-fauored.* *Iosephs* person and beauty was one occasion that moued her.

2 Circumstance.

The occasion.

This argued great lightnesse in her, that shee would let her eyes be wandring vpon the beauty of a stranger; it seemeth here that she had laid aside her vaile of modestie. In old time women ware their vailes in token of modesty; as *Rebecca* when she met *Isaac*. Her vaile was now off, she is taken with the beauty of another.

Gen. 24.65.

Doctr. 4. Beauty many times proues snares, and our eyes windowes to sinne.

Hence we learne diligently to looke to our senses, which otherwise will proue but snares to intrap

trap vs. Our ſenſes ſucke in our bane, if the Lord aſſiſt not; and of all our ſenſes, our eyes eſpecially. Though the Diuell could not make *Ioſeph* abuſe his beauty, yet hee tempteth his wanton Miſtreſſe by it, and with it. *Shee caſt her eyes vpon Ioſeph, and ſaid, Lie with me.* Gen.3.6. *Eua* ſaw the fruite was *faire, and to be deſired.* Here Satan beganne his aſſault againſt *Eua*, to abuſe her ſenſes: her eyes were Satans meſſenger to her heart to moue her to ſinne. And *Moſes* ſaith of the firſt age of the world, Gen.6.2. *That the ſons of God ſaw the daughters of men that they were faire, and tooke them wiues.* *Dauid* ſaw from the top of his Palace *Beerſheba*, and by ſight ſinned, in ſome meaſure ſtraight, and ſoone after fell into a greater ſin. The Apoſtle *Peter* complaineth in his time of corrupt men, led with ſenſualitie,

litie, *hauing eyes full of adultery, and that cannot cease to sinne.* These outward senses are the casements of the soule; if they bee once set open, the diuell can easily winde himselfe into the heart of any; which caused holy *Iob to make a couenant with his eyes, not to looke vpon a Maide*; and *Dauid* to pray, *Lord, turne away my eyes lest they behold vanitie.* A carefull conscience preuenteth much sinne, but a careleſſe person is soone deceiued. Let the godly then bee very watchfull ouer their senses, and make conscience of auoiding the very occasions of euill, and to hate the very garments spotted with the flesh.

2. Pet. 2. 14

Iob. 31.

Psal. 119. 37

And great reason we should be euer thus watchfull ouer our eyes, eares, and other our senses. For by these the diuell doth cunningly conuey his temptations into our

Reason.

our hearts: The senses are the windowes and casements of our hearts and soules; by them, and through them, he windes himselfe into vs: wee must therefore obey *Salomons* counsell, *Countergard thy heart, and watch ouer thy soule*: And this can wee neuer doe, vnlesse we looke well to the outward senses; for they are the doores of the heart: watch ouer them carefully, and thy heart is not so soone drawne vnto euill: But if thou set open the doore of thy heart, which principally is thy eyes, Satan, that subtill enemy of all mankinde, will be sure to take the present occasion to tempt thee. What, and how great then is the folly of those, that dare pry into the beauty of women, as if there were no danger at all to bee ouertaken with them? *Dinah*, not holding this rule, lost her virginity, euen by her gadding

Prou. 4. 23.

gadding to see the fashions of the Country.

This serues for the sharpe reproofe of such as are careless and negligent herein, that lay aside the vaile of shamefastnesse and modesty, vpon euery little occasion, and are euer setting open the Casements of their soules; as if there were either no diuell at all to tempt them, or they so strong, out of all danger to be corrupted: For in these daies and times, iniquitie doth so abound, that womens veile of modesty they were wont to weare, is, for the most part, out of vse; and instead thereof; they set out themselues, by all meanes they may, by frizling their haire, starchings, smoothings, and Ruffes so deepe, that their heads must stand like an Apple in a Charger, in the midst of them, more liker flirt-like women, then sober

Vse 1. For Reproofe.

sober Matrons; a manifest breach of the seuenth commandement, prouoking, rather then staying lust; as if one should powre Oyle into the fire to put it out. Let then all godly and sober-minded women learne to keepe on their Vailes; I meane, to bee watchfull ouer their eyes, and other senses: for this woman hauing laid aside her Vaile, was caught with *Iosephs* beauty.

Vse 2. For Instruction.

Secondly, this may serue to admonish all of all sorts and conditions soeuer, both men and women, Noble and Simple, to be very heedfull to their eyes, and to their senses, lest they be caught before they be aware; and euer learne with sobriety to affect these outward gifts of Nature, as Beauty, &c. euer desiring the Lord to sanctifie the same vnto vs; for many times they proue hurtfull

both

both to our selues & others: when Satan could not hurt *Ioseph* by his own beauty, he hurt his Mistresse: So was *Dauid* by *Bathsheba* her beauty: So *Achitophel* his wisedom, the cause of his destruction, being abused; & *Absalom* his haire proued his Halter. Let vs take heed that we neuer abuse them to our owne hurt, and to the dishonour of Almighty God that gaue them, from whom euery good & perfect gift proceedeth, who for the abuse of his blessings, is able, in a moment of time, to punish vs with the losse of them; hee is able to try & touch vs with dumbnes, as he did *Zachary*; with lamenesse, as hee did *Iacob*; with blindnesse, as hee did *Elymas*; with crookednes and deformity, as the woman in the Gospell; with foolishnesse, as hee did *Achitophel*: yea, the vse of our reason and vnderstanding it

*Luk.*1.22
*Gen.*32.31.
*Act.*13.11.
*Luk.*13.11.

selfe, making vs become as beasts, without vnderstanding, as he dealt with *Nabuchadnezzar*, and all to teach vs to take heed to our selues and our senses, lest we abuse them to our destruction. This constant watchfulnes ought to be in all at al times, for feare, lest through their loose behauiour, such a speech or gesture escape them, as may corrupt others; or may escape from others, which corrupt them: yea, this care and constant watchfulnes ought to be in vs, when wee are in the company of those that are most religious, much more when we are in the company of the wicked. And thus much for the second circumstance, what was the occasion that moued her: namely, *Iosephs* beauty. And so rest for this time, desiring the Lord to blesse that we haue heard.

THE

THE SECOND SERMON.

GEN. 39. 7, 8, &c.

Now therefore after these things, his Masters wife cast her eyes upon Ioseph, and sayd, Lie with me.

WE haue already made an entrance into this Scripture the last Sabbath; whence first wee considered what is the state and condition of the best of GODS seruants here in this life; namely,

to bee exercised with sundry and sore afflictions, and that the end of one, many times, proues but the beginning of another. God hauing aduanced *Ioseph* from bondage to freedome, from pouerty to plenty, brought him to much honour, and mercifully deliuered him from the cruelty of his most vnnaturall brethren, is in his prosperity afresh assaulted by Satan, and that by a most dangerous temptation.

Secondly, from the circumstance of time that *Ioseph* was assaulted; namely, when hee was a Free-man, not a seruant; in time of his greatest prosperity. Hence we obserued, that Satans policie euer is to watch his fittest opportunity to tempt the godly: for now was it likely, if euer, to preuaile with *Ioseph*, when hee was brought to honour, and enioyed his

his ease and pleasure. And that such times prooue dangerous, where men want the feare of God in their hearts, we shewed by the example of *Iosephs* Mistresse, who abused GODS blessings to all manner of licentious liuing; whereas the godly, with holy *Ioseph*, make them as so many Bands and Arguments, to binde them conscionably to walke with God in all holy obedience.

And last of all, from the occasion that moued her to her folly, which was the beauty and fauour of *Ioseph*; wee shewed how carefull euery one ought to bee to looke well to their senses, through which wee sucke in our bane, and through which Satan doth winde himselfe into our soules. These were the principall instructions wee handled the last

day. Wee are now to proceede with the Text, and come to other circumstances which the Holy Ghost here laies downe, aggrauating the vnfaithfulnesse of *Iosephs* Mistresse, and commending his faithfulnesse.

3 Circumstance. The person.

The third in order is drawne from her person and place: Shee a Mistresse, not a Maide or a Seruant in the same house. The greater indignity vnto her to offer that to her man, and to seeke the company of a seruant, and the greater the praise of *Ioseph*, who withstood so sore an assault.

Now in that she, which was so great a Personage, the wife of *Potiphar*, rich and mighty, doth notwithstanding abase her selfe, contrary to the modestie of her Sexe, and seeketh the company of her seruant:

Wee learne, that when God hath

hath giuen ouer any to themselues, to this sinne of vncleanenesse, they haue no regard with whom they do cõmit it, nor how they doe hurt or dishonor themselues: So that they may worke their filthinesse, and satisfie their vncleane desires, no bands nor bankes can hold them in, or containe them; no not the bonds of nature it selfe, be it neuer so forceable; but euen contrary to Nature many times, vncleane persons giue themselues to work their vncleanenesse. This doth the Apostle lay downe at large in the first Chapter of the Epistle to the Romans towards the end of it. This is very cleere by the example of *Amnon*, one of the sonnes of *Dauid*, who lusted after his owne sister, and could neuer be satisfied, but daily pined away, as the Text saith, vntill he forced her, and so

Doctr. 1. Such as are giuen ouer to the sin of vncleannesse, regard not with whom they commit it.

Rom. 1.

2. *Sam.* 13. 11

committed Incest. What shall we say of *Absalom*, another of *Dauids* sonnes, who lay with his fathers Concubines? If there were not a Scripture to confirme it, the daily and common examples wee haue in the world, doe manifest it, That when God hath giuen ouer any vnto this sinne of vncleanesse, they haue wonderfully abased themselues, and haue had little regard to the person with whom they haue committed it, bee they what they will be, so that their lusts may be but satisfied. The Prophet *Ieremy* compares such to *fed horses* Ier. 5. 8. *that neigh after their neighbours wiues*: He compares them to an vnruly beast, whō no hedge can hold, Psal. 50. 17. Heb. 13. 4. or bounds can keep in. Now how can we think that such shall escape *Gods* vengeance, who hath in a speciall manner threatned iudgement against these sorts of sinners?

And

And no maruell: for an vncleane heart is euer a graceleſſe heart, voide of Gods feare; and where the feare of God doth not reſtraine men from ſinning, what manner of ſinnes will not ſuch runne into? *I ſuppoſed* (ſaith *Abraham*) *that the feare of God was not in this place.* Which made *Abraham* to thinke that they would make little conſcience or none at all to force the wife of a ſtranger. *Reaſon 1.*

Secondly, ſuch ſort of ſinners of all others are moſt obſtinate, their conſciences are hardened and ſeared as it were with a hote Iron, ſo that they cannot be terrified. They are hartleſſe men, *Wine and women ſteale away the heart.* They haue gotten hearts that cannot repent; and therfore when ſinfulneſſe and obſtinacie meete together, there muſt needs be an exceeding great meaſure of iniquitie, and men to giue *Reaſon 2.*

giue themselues ouer to all sinne.

Vse 1. This serues to reproue such as make light account of this sin of vncleannes, account it but a tricke of youth, and that they hope to repent of it hereafter: but what

Prou.9. 18. saith *Salomon? They that goe downe to the strange Woman, seldome come back againe.* And againe, *Her guests are in the depth of Hell.* Meaning thereby, that they are sure to goe to Hell, except they repent. And surely it is such a sin, as men very seldome get repentance for. But what is this but a tricke of youth, to haue heauen gates barred vp against thee? Call yee this but a tricke of youth, that puls downe Gods wrath vpon soule and body, and brings eternal condemnation to them both in the end? Let all that wish well to their owne soules, be carefull of this sinne; for such a one is come to a mar-

maruellous degree of prophaneneſſe, that makes light account of this ſinne.

Secondly, this ſerues to exhort euery one of vs, to take heed how wee entertaine vncleane thoughts within our heart: eſpecially, that we giue not libertie vnto our own vncleane luſts, to fall into this ſin, ſince a man commonly hath no hoe with him, that is thus giuen ouer to his hearts luſt; hee will become at laſt impudent, & to haue his conſcience ſeared, his heart ſo hardned, that he wil reſpect none, ſo his luſt may bee ſatisfied. Let all that finde themſelues tempted hereunto, remember *Salomons* aduice, *Countergard thy heart, and watch ouer thy ſoule*: Let vs breake off our vncleane thoughts, by timely repentance. Take heede how wee giue entertainement to vncleane luſts; For *ſinne when it is finiſhed,*

Vſe 2.

Pro.4.23.

Remedies againſt vncleane luſts.

finished it brings forth death. And to this end, let men make a couenant with their eyes with *Iob*: for commonly the first darts of lust are there. Let them flye the societie of Adulterous wantons. *Come not neere the doore of her house* (saith *Salomon*) *Ioseph* hearkened not to his Mistresse, *to be in her company.* Let them bee faithfull and industrious in their Callings. *Dauids* idlenesse seemeth to bee the first occasion of his lust. And *Sodom* had aboundance of vncleannesse, by reason of aboundance of idlenesse. Let them take diligent heede to shunne all occasions and prouocations to lust, that in experience we haue obserued to be the bellowes of Concupiscence. And lastly, that they pray much and often vnto God, whose gift it is, that so they may be kept from so dangerous a sinne.

Iob 31.1.

Pro.5.8.

2.Sam.11.2

Ezek.16.49

She cast her eyes vpon Ioseph.

HEre Satan beginneth his temptation with her eyes: Satan moueth her not at the first to say, *Come lye with me.* For this would haue seemed too vile at the first: but the Diuell drawes her on by little and little. First setting vpon her eye, and winneth that to lust after *Ioseph*, to take liking of his person, and to desire his company; after that, hee winneth her heart and affection: shee looketh, then desireth, at last speaketh thus: *Come lye with me.*

From whence wee may take vp this conclusion, that

Sinne groweth vpon men by degrees. First, the Diuell vvinneth the eye, next the heart: as *Eua* first to see the Apple, then to desire it, and at last to eate of it.

Doctr. 2. Sin groweth by degrees.

Nei-

Neither did this corruption rest in her, but it hath likewise ouerspred all her posteritie. *For when the Sonnes of God saw the Daughters of men that they were faire, they tooke themselues wiues of all that they liked.* *Cain* at the first did but secretly murmure at his Brother *Abel*, after bore deadly hatred vnto him, and lastly murdered him. It is the subtiltie of Satan to conuay sinne into the heart by little and little; he doth not rush headlong into a temptation, to tempt men at the first to be malicious, but by some other degrees and meanes that shall not easily be perceiued, he will winde himselfe into the heart; perhaps onely at the first, a conceit against such a person, a mis-liking of him; which dislike if that be once entertained, Satan will draw on such a one easily to bee displeased with this

Gen.3.6.
Gen.6.2.
Gen.4.

this man misliked : yea, euery matter, be it neuer so small, will proue matter sufficient for to bee angry with him, and so at last bee prouoked to hatred, if not reuenge. Oh, these bee the cunning sleights of Satan, by the which he drawes thousands to perdition. If Satan can but get this wanton woman to *cast her eyes vpon Ioseph*, the battell is halfe wonne, her heart will easily be brought to like, and her affections to desire the company of *Ioseph*. This we may finde true in *Dauid*, though a man *after Gods owne heart*, when giuing himselfe to idleneſſe, his heart vvas drawne to lust. He first saw *Bathsheba*, and for want of watchfulneſſe ouer his owne heart, he sends for her presently, and commits folly with her; and stayes not there, but addes vnto his Adultery, Murther, that hee might beare as the wound 2. *Sam.* 11.

wound of his sinnes in his bosome, so the shame of them in his fore-head. Thus doth sinne steale on vs by degrees, we shall not perceiue Satans working, till we be plunged into a gulfe of misery. A manifest proofe of this Doctrine we haue in the Apostle *Peter*, to whom the Diuell owed a shame for his confident boldnes. Being in the High Priests Hall: and beeing demanded whether hee were not one of Christs Disciples; hee answereth faintly and fearefully, that he *knew not the man*. A dangerous beginning: and now hauing begunne to fall away from God, hee growes from euill to worse. For beeing further pressed and vrged, hee growes to that passe, euen to curse and to sweare that he knew not the man. The Reasons that follow will further manifest the truth of the Doctrine vnto vs.

First,

First, it is not the least of Gods Iudgements that doth accompany sinne, and the sinner here in this life, that making no conscience at all of lesser sinnes, they should at last bee giuen ouer to their owne hearts lust to commit greater, euen the greatest. Gods seruants are required to make conscience of all sinnes, euen of the first euil motions of the heart, to be humbled for them, and to repent of them, and to stay the growth of sinne in the birth. Now when men are careless of their duties herein, but dare dally with sinne, and entertaine the occasions of vncleannesse, as here this Adultresse woman doth: no marueil though such are giuen ouer to a Reprobate sence, and to hardnesse of heart, to grow vp in sinne, to increase in iniquitie, & so to hasten their owne finall perdition. *Reason* 1.

This truth is most euidently prooued by that of the Apostle, *Such as regarded not to know God, he gaue them vp to their hearts lust, vnto all vncleannesse, and punished one sinne with another.* And this thing so comes to passe by that little or small account we make at first of sinne, but in small sinnes (as wee account of them) giue entertainment vnto Satan, the Lord in iustice is prouoked to punish such desperate and careless sinners, by giuing such ouer vnto Satan, according to that of the Prophet, *So I gaue them vp vnto the hardnesse of their hearts, and they haue walked in their owne Councels.* Had *Iosephs* Mistresse made conscience of euill thoughts, of adulterous lookes, and vnchaste desires, shee would neuer haue come to this height of impietie, so impudently to sollicite *Ioseph. I haue made a*

Rom. 1. 28.

Psal. 81. 12.

Coue-

Couenant with my eyes (saith *Iob*) *that I will not looke vpon a Maid.* A holy resolution, well beseeming a holy man as *Iob* was, and an excellent preseruatiue against vncleannesse, whilest such as are careless to looke to their eyes with this wicked Woman, haue them full of Adulterie, as the Apostle saith, their hearts burning in lust, which when it comes to bee finished, drowne both body & soule in perdition. 2. *Pet.* 2. 14.

Secondly, it is the nature of sinne to be euer growing: it is like the Bird called the *Plouer*, no sooner hatcht but runneth abroad, yea many times with the shell on the head. It growes like the child in the wombe, from one degree to another. Sinne begins with the imaginations, which being not resisted, come at last to actuall transgressions. It is like fire, which *Reason* 2. *Iob* 10. 10.

at the first is a little sparke, being nourished, at last comes to bee a great flame. Euen so is it with sin, it seemes little or nothing at the first, yet beeing cherished and fostered in the soule, comes at last to such a fire, as shall deuoure to destruction. So then, whether we consider that Gods Iudgements vsually follow such as make no conscience at all of lesser sinnes, that such are giuen ouer of the Lord to their hearts lust, to runne into all excesse of ryot, or whether we consider againe the cursed nature of sinne, that it is euer fruitfull and of a growing nature: wee may conclude the vndoubted truth of this Doctrine; that sinne groweth vpon men by degrees, and brings them at last to a maruellous height of impietie. The vses follow.

Vse 1. First, we see heere how dange-

rous

rous a thing it is to giue entertainment vnto sinne at the beginning, which groweth to such perfection dayly, encreasing and getting strength more and more, we cannot stop the streame of our sinne when we will; if once we giue way to our Nature, God will be prouoked to leaue vs to our selues, when once we begin to leaue his wayes. Oh, then let as many as beare any hatred vnto their sinnes, and loue vnto their soules: remember *Salomons* counsell, *Keepe thy heart with all diligence.* We should very carefully watch and ward ouer our hearts, and other our sences, lest by them we be suppressed before we be aware. Let vs make a couenant with our eyes with *Iob* not to looke vpon a Maid. Let vs pray much and often vnto the Lord with holy *Dauid*; *Turne away my eyes from beholding vanit-*

Pro. 4. 23.

Stay wee carefully the beginnings of sinne, lest the latter end proue fearefull. Especially take heede of a Custome in euill; for a Blackmoore shall sooner change his hue, or a Leopard his spots, then they shall euer doe good, that haue accustomed themselues to euill. Check the course of Satan at the first; the Adultery of the eye, and the first motions of sinne, let them be crucified, lest through our negligence and carelesnesse in these, the Diuell winde himselfe within vs, and so draw vs on to a further degree of iniquitie. Oh, it is a fearefull thing for a man, at the first to giue way to sinne; it is like the rouling downe of a stone from the top of a mightie Hill, there is no stay of it. Let vs then in Gods name learne to represse euill thoughts before consent; if wee haue consented, yet let vs not

put

put it in practice; if we haue practiſed, yet let vs repent betimes, & lye not in ſinne; for one ſinne will tole on another, vntill a man become hardened in ſinne, and there is no more place for repentance. Oh then againe and againe take we heede of ſinne, ſtay the beginnings: Dangerous diſeaſes may be ſtayed betimes, which afterwards will prooue incurable. *Bleſſed is that man (* ſaith *Dauid) that hath not walked in the Councell of the wicked, that doth not ſtand in the way of ſinners, and that hath not ſit in the ſeate of the ſcornefull.* The Diuell is like vnto the Sea, that if it make but a little hole into the banke, it will bee a gulfe ere long. If he get into thy eye, he will haue thy heart ere long; if he haue thy hand, hee will haue thy foote alſo to runne vnto vanitie, and to bee ſwift to ſheade bloud; If *Amnon* affect

Pſal. 1.1.

2. *Sam.* 13.

affect his Sister, he will at length be sicke of loue. And the *Gentiles* walking in the vanities of their minde, at last came to commit sinne with greedinesse.

Rom.1.21. Ephes.4.19.

Vse 2. Secondly, this shewes in what a fearefull estate and condition all wicked and vngodly men doe liue and remaine in, whose life is a life of sinne, and that continually drinke downe iniquitie, *as the Asse drinketh downe water*. Surely their iudgement sleepeth not, but increaseth dayly as their sinnes doe grow and increase, and the same iudgement of God it is not a farre off, but lyeth at the doores, as God said to *Cain*, *If thou doest euill, sinne lyeth at thy doores*. Their sinne lyeth at their doores, and when the measure of their iniquitie commeth once to bee full, the Lord will then cut them off. Now what doth a wicked man but daily

2.Pet.2 3.

Gen.4.

runne

runne into arrerages in Gods Booke? Euery sinne committed, is as a forfeited Bond or Obligation, and the Lord will bee sure one day to call them to account for the same. When the sinne of the old world came once to bee ripe, the *waies of all flesh being wholly corrupted*, then did the Lord bring that his vniuersall Deluge: So the sinnes of the *Sodomites*, being crying sinnes, the Lord at last was prouoked to powre downe fire and brimstone vpon them. So then, wofull is the estate and condition of all wicked and vngodly sinners, that adde sinne vnto sin, and draw iniquitie after them, as it were, with Cart-ropes: surely, the appointed time of God draweth on apace to destroy such. And howsoeuer the Lord spare a long time before hee punish, yet if we grow worse and worse, and abuse his

Gen. 6.

his patience, his goodnesse, and his long-suffering, that should leade vs to repentance, and runne into all excesse of riot, the Lord will not alwaies be dallied withall by such men, but will at the last fill vp the Viall of his Iudgement, and powre out his wrath vpon them to the vtmost. And thus much for the third circumstance, concerning the person alluring.

Come lie with mee.

4 Circumstance, the sinne it selfe.

IN these words are laid the sinne it selfe whereunto she allured him, *Vncleanenesse*; the breach of the holy knot of Marriage, the greatest wrong vnto her husband.

Shee that before made no conscience at all of vnclean thoughts, or adulterous looks, to curb them, to bridle them, and to keepe them vnder, comes at the last to bee most

most impudent, to put vpon her a whoorish Fore-head, makes no bones at all, to breake the law of God and man, and to sinne with a high hand against the Lord. Hence wee may take vp this Conclusion,

That when sin hath once gotten possession in vs, it will in the end make vs shameleſſe, to be past feeling, brutish, without blushing: For a woman should not intice, but bee inticed, by Nature; they should, by reason of their Sexe, be shamefast: but this woman hath cast off all shame, and becomes a monster amongst women, hauing gotten a whoorish forehead, saying, *Come lie with me.* And thus by giuing way at the first vnto sinne, we shall come at the last to bee impudent, and to shame at nothing. This wee may see plainely; first, in the practice of

Doctr. 7. Often cõmitting of sin, makes men at last shameleſſe. *Ezec.* 16. 33

of this woman, who after she had conceiued liking of *Ioseph*, and desired his company, contrary to Nature, and the modestie of their Sexe, impudently she speakes vnto him thus, *Come lye with me.* And this is it the Prophet *Ieremy* obserueth in the people in his times, when he saith: *were they ashamed when they committed abomination? Nay, they were not ashamed, neither could they haue any shame: therefore they shall fall amongst the slaine: when I shall visite them, they shall bee cast downe, saith the Lord.* Here then wee may see plainely, that they that once beginne to fal from God, haue no stay at all of themselues, but without Gods speciall grace, runne head-long into the depth of iniquity, and extremity of prophaneneſſe. In cases of transgression, it is easier to keep our selues from entering into desperate

Ier. 6. 15.

perate courses, then once giuing our selues ouer to sinne, to make any stop before we come to extremity of prophaneneſſe. The *Gentiles* first fell to Adultery, from Adultery to Sodomie, from Sodomie to a Reprobate minde. Thus one sinne yeelded vnto, drawes on a second; a second, a third: yea, indeed many other sinnes; *He that is filthy, shall bee filthy still.* It is spoken by way of Prophecie, to shew how that one filthinesse will draw on another. It is a true saying, *He must needs runne whom the diuell driueth.* And God knoweth, the best and most holiest of Gods Saints are ready to fall, and if once wee bee entered into a course of sinning, wee shall not make any stay, vnlesse the Lord stretch out his hand and hold vs backe. As a round stone tumbled downe from the top of a steepe Hill,

Rom. 1. 24, 26, 28.

Prophetando non optando.

Hill, is carried with great violence till it come to the bottome; euen so, if a man at any time giue way to Satan, and commit any sinne, there is no stay till he come to the bottome euen of hell it selfe, vnlesse God pull him backe. Wee may then lament our corrupt and sinfull estate, that during the time of this life, wee are subiect vnto so many waies to fall from God, and being fallen, so weake to rise againe. The Reasons that follow, serue for a further manifestation of the truth of this Doctrine.

Reason 1. First, because there is a combination, and a linking together of sinnes, as it were the linkes of a chaine, one drawes in another; draw one of them, and moue all: So is it in committing of sin, one sin drawes on another, and the sinner is led, as it were, downe by steps and staires, till he descend euen

euen to the bottome of hell. The Apostle couples sinnes together, as though it were impossible for one sin to go alone; *Let vs walke honestly, as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and enuying, &c.* It is doubtlesse a very hard matter to finde a man that giues liberty to himselfe to liue in any one knowne sinne, but is guilty of others, as hand-maids vnto it; Anger growes to Malice, Hatred to Murther, Drunkennesse commonly hath Adultery waiting vpon it, and what not? Rom. 13. 13.

A second Reason of this Doctrine is, because that wilfulnesse in sinning silenceth conscience, and by degrees doth vtterly extinguish it. Now when the mouth of a mans conscience comes once to bee stopped, that, that doth cease to cry out vnto the sinner, and *Reason 2.*

and ceaseth accusing, what sinne is not such a one ready to fall into? This is the iudgement that *Iob* threatneth from the Lord vpon the wicked, saying; *The light of the vngodly shall be darkened, and the wicked shall become blind, because they haue sinned against the Lord.* And againe, *I will bring distresse vpon men, and they shall walke as blind men, because they haue sinned against the Lord.* A iust punishment vpon all wicked and vngodly men, whose consciences when they once conuince them of sin, and they refusing to hearken and to obey, should at last haue their consciences seared, as it were, with a hote Iron, and should lose the knowledge of well-doing, and make no bones at the greatest impietie.

Iob. 18. 5.

Zeph. 1. 17.

Vse 1. This Doctrine serueth to admonish vs, that wee take diligent heed

heed vnto our owne ſoules, leſt wee bee deceiued through the deceitfulneſſe of ſin, which growes vpon men not all at once, but by degrees, that at the laſt they come to the height of ſinne: as wee ſee cleerely in this woman, firſt caſting her eye vpon *Ioſeph*, that being full of adultery, ſends euill thoughts into the heart, and the heart hauing entertained the temptation, ſhe comes at the laſt to bee hardned in ſinne, and to a high degree of impiety. *Iudas* at firſt a cunning diſſembler; ſecondly, he became a ſecret Thiefe; thirdly, he grew to bee an impudent Lyer; fourthly, a bold Traytor; and laſt of all, became a deſperate Reprobate. Whoſe heart doth not quake and tremble to conſider theſe things, how dangerous it is to giue entertainement vnto the leaſt euill whoſe end proues ſo fearefull, that

men should come to that growth in sin, and height in iniquitie, that they cannot, nor will not be ashamed, though the Sunne, the Heauens, the Earth, and Men, beare witnesse against them; they regard neither God nor Men, neither Heauen nor hell, neither saluation, nor damnation: This is indeed a dangerous estate, and a most fearefull condition.

Vse 2. Secondly, such men are here to be condemned, as men that vtterly delude their owne soules, that running headlong into a course of sinning, entertaine notwithstanding this conceite, and haue this most vaine opinion, that they can leaue their sinnes at their pleasure. But know, oh know, thou vaine man, that though thou hast power to commit sinne at thy pleasure, thou hast no power at all, to rise out of sinne at thy pleasure: No,

no,

no, it is the Lord that must giue thee repentance, that thou maist be saued. And how canst thou that from time to time hast resisted his Spirit, abused his patience, goodnes, & long-suffering, that should haue led thee to repentance, think that thou shalt at all times obtaine at Gods hand, so singular a fauour and mercy of God as Repentance is? No, no, thou maist so long dally with the Lord, that though at the last thou cry and howle, and seeke Gods fauour euen with teares, with *Esau*, thou maist bee reiected, and then better had it beene for thee if thou hadst neuer beene borne. For (alas!) when the Lord is become thy enemy, and when a mans owne heart doth condemne him, who is able to put to silence the voyce of desperation? Blessed and happy then are they that sin least; next, they that

returne vnto the Lord by repentance sooneſt: but moſt wofull is the ſtate and condition of thoſe, that with *Ieroboam* haue ſold themſelues to commit ſinne. The time may come (I grieue to ſpeake it) when ſuch may mourne like a *Doue*, and chatter like a *Crane*, when all will not helpe them; Alas, there is no recouery! This is a lamentable ſtate indeed; this were a moſt fearefull condition, thus to bee bereft of all hope, giuen vp vnto Satan, and to be forſaken of the Lord for euer. Say not then, I will repent hereafter, there is time enough to repent in age. Oh fooles and blind, that thinke it ſo eaſie, for a man accuſtomed to do euill, to learne to doe well! *Can a Blackmoore change his skin, or a Leopard his ſpots?* Then is it poſſible to alter cuſtome of doing euill. Gods children themſelues, they finde it a very

Ier. 13. 23.

very hard thing to keepe vnder their rebellious nature, and to mortifie their corruptions, and when they haue done all that they can, conclude with the Apostle, *They feele a law in their members rebelling against the law of their minde.* How much more hard will it prooue vnto the wicked, at the last, to alter Nature, that is strengthened by long Custome?

Come lie with me.

HEere wee may take notice of the nature of the temptation: it was to a most dangerous sinne, the sinne of Vncleanneſſe, able to haue mooued any, especially a yong man, prone naturally vnto that sinne, to haue consented. Beside, if *Ioseph* had consulted with flesh and bloud, hee might haue thought, that by yeelding to her

desire, it might haue beene a meanes to haue made him more great & mighty, to haue brought more loue of Master & Mistresse, and more honour: yet, to the euerlasting praise of this holy seruant of God, it is said, that *He refused.* It was not the nature of the sinne, which of it selfe was dangerous, nor ought that might haue followed the committing of it, in all likelyhood, for the further honour of *Ioseph*, that could any whit preuaile with him: *But hee refused.*

Doctr. 4. No reason must carry vs against Religion.

Whose godly practice and holy example, euer may it preach vnto vs; and neuer let this be forgotten, that *No reason must carry vs against Religion.* Reason must euer know her place, and she must not presume to checke or controle Religion: if the Lord command, men must obey: though Reason

stan &

stand without the doore, it must not be heard to speake, when at any time it shall but seeme to pleade against Religion. What was it that made *Ioseph* so memorable in Gods Booke, and that hath purchased him such a blessed memory vpon earth? It was his admirable faith, which euermore did looke vnto God; yea, notwithstanding though Reason might perswade to the contrary. *Wherewithall* (saith *Dauid*) *shall a young man cleanse his way? Euen by ruling himselfe after thy Word.* It is the counsell of *Paul* to *Timothy*: *Fly the lusts of youth, following after iustice, faith, charity, and peace with all that call vpon the Lord with a pure heart.* The diuell hath euer somewhat to say against goodnes, and our owne fleshly wisedome will haue as much, and the world likewise will be a pul-backe, if wee

Psal. 119.9

2. *Tim.* 2. 22.

will giue it the hearing. No doubt, not any of these were wanting to prouoke *Ioseph* vnto folly: But the Lords Arguments were of greater force, that his carnal reason should by no meanes carry him against Religion; Gods commandement is more precious vnto him, then the pleasures of the flesh can bee. And whence is it, that so many men are so grosly deceiued, but because they hearken vnto the World, to the Diuell, and to their owne sinfull Affections, but not to the voyce of the Lord? And hence is it that the Lord, when hee would haue men to practise any duties, or to abstaine from any euill, that hee euer vseth in the Word strong Arguments and Reasons to inforce the duety. It is a most dangerous thing in the matters of God, to consult with flesh and bloud. It is the Word, that

that the Lord hath appointed to bee our Load-ſtar and cloudy pillar to conduct vs into the Land of *Canaan*, the Kingdome of Heauen. But the Diuell hath ſubſtituted carnall reaſon, as a Pilot to carry men to hell: and if we haue no better a guide then carnal reaſon, wee can neuer come to heauen. A carnall-minded man might think too much preciſeneſſe in *Iob*, when he ſaith, *I haue made a couenant with my eyes, not to looke vpon a Maid*. What? Not once to looke vpon the beauty of a woman? why who can take notice of any euill in that? Oh, ſaith *Iob*, *What portion ſhould I haue of God from aboue? And what inheritance from the Almightie from on high?* As if *Iob* ſhould haue ſaid, I durſt not giue way to my eyes in any wiſe, for that were to intangle mine affections, and to depriue my

Note.

Iob 31. 1.

my selfe of my inward comfort. This is, in a word, the scope of this Doctrine, to teach reason to know her place; that shee grow not too presumptuous. Reason is a good Attendant to follow faith, but not to goe before it. I come to the Reasons.

Reason 1. First, because God is first to be obeyed, and that wee should not examine his will by our carnall reason, but presently proceede to the execution of euery of his commands. *Abraham* receiuing a charge from God to sacrifice his sonne *Isaac*, doth not examine Gods Commandement how it

Gen. 22. 2. could stand with his promise, *That in his seed all the Nations of the earth should be blessed.* But very early in the morning hee ariseth, and setteth himselfe to the worke. It is a speciall fruit of faith, to resolue to obey God in all his commande-

ments,

ments, euen then, when in the iudgement of Reason we can see no good, but rather hurt to follow. Diuines doe define *Obedience* to be *the Graue of our will.* For in performing of obedience, we are taught to deny our wils, renounce our own reason, and deny our iudgement.

Secondly, wee must not suffer Reason to carry vs against Religion, because the Diuell, the World and the flesh bring but onely the shewes of reason, and pretend some good vnto vs, when they meane nothing lesse. *Eate, and ye shall be as Gods* (saith the Diuell) when his purpose was to make our first Parents Diuels like himselfe. Thus dealt he with *Ahab* and *Iezabel,* in seeking *Naboths* Vineyard, pretending good, but intending euill, as the euent did manifestly declare. Whereas Gods reasons will

Reason 2.

Gen. 3.

1. Reg. 21.

will hold out, and what hee saith shall stand: He commands, that is Wisedome it selfe, and knoweth what is best for vs: he is Loue it selfe, and therefore will direct vs in that way which will bring vnto
Psal. 37.27. the Christian soule peace at last. So that whether we consider that Gods commandements are to be obeyed in the first place, and that wee are not to weigh them in the ballance of carnall reason, he being wisedome it selfe, and knowes what is best for vs; or whether we consider that the Diuell, the world and the flesh, bring onely but the shewes of Reason, and that onely to deceiue: Wee must conclude the vndoubted truth of this Doctrine, whatsoeuer may be obiected to the contrarie, that no reason must carry vs against Religion.
Gal. 6.16. And *these that walke after this rule, peace and mercy is vpon them, and*

the

the Israel of God.

This serues to reproue such that make their owne Reason the rule of their Actions, & not the Word; and so that they apprehend the thing to bee profitable vnto them out of their own reason (which is to them more deceitfull then the Diuell himselfe) what care they for Religiõ? And within the compasse of this reproofe come our great Politicians, that aske counsell of the flesh, but not of the Lord. Many such are in the world in these dayes; but (alas) who doth not see, that whilest they trust their owne iudgement and Reason, and leaue Religion, they proue themselues but fooles in the end: according to that of the Prophet *Ieremy*: *They haue reiected the word of the Lord, and what wisedome is in them?* Meaning thereby, that when men make light of the Word

1 Vse.

Ier. 8. 9.

Word of the Lord, and rest vpon their owne deuices, the Lord will bring them and their counsels to folly. A faire warning to all that looke to grow great in the world: But how! but by matching with Idolatours, Papists; by Vsurie, Oppression, Deceit, or some other sinfull and vnlawfull course: which is so farre from hauing a promise of Gods blessing and gracious protection, as that rather the Lord hath threatened iudgement and vengeance to light vpon such in the end. *Ioseph* will not take vp any such course to grow great, and to obtaine greater fauour in the house of *Potiphar* his Master. But which is more, and which makes for his euerlasting praise, though by his refusing to consent to his Mistresse, hee should hereby purchase much displeasure, and hazzard all his fauour with them both

(as

(as the euent did proue:) yet hee desired rather to expose himselfe to the greatest perill, then to forsake the Lord, and fall into sinne.

And such is the condition of those, that being prouoked to anger, presently consult with the flesh, which stirres them vp to reuenge. Whereas if men would follow Christ his rule, to *bless those that curse them, and to do good to those that hate them*, they should surely haue the Lord and their owne consciences on their side, and it may be also, make their foes their friends; or at the least, by so doing, *shall heape coales of fire vpon their heads.* Others againe thinke, if they should follow the word diligently, frequent Sermons, keepe a constant course of holy duties in the Family, and the like: this were the meanes to make them pointed at, and this were to make them

them depriue themselues of much pleasure. Whereas Gods Word pronounceth such to be blessed of the Lord, *that delight in the Law of the Lord, and meditate therein day and night*: Yea albeit they should meete with some disgrace and opposition in the world. *Blessed are ye* (saith Christ) *when men reuile you and persecute you, and speake all manner of euill against you falsely, for my names sake; Reioyce and be glad, for great is your reward in Heauen.* We must euermore regard Religion, and what God commandeth, if we desire to be vnder his protection, and looke to finde peace vnto our soules.

Psal. 1. 2.

Mat. 5.

And thus much for the fourth circumstance, the sinne it selfe whereunto shee allured him, *Vncleanneſſe*. I shal speake more fully of the Nature of this sinne hereafter in *Iosephs* answere.

Verse

VER. 10. *And it came to paſſe as ſhe ſpake to* Ioſeph *day by day, that he hearkened not vnto her, to lye by her, or to be with her.*

IN this verſe is here laid down the fift Circumſtance, aggrauating the vnfaithfulnes of *Ioſephs* Miſtreſſe; and that makes for the commendation of *Ioſephs* conſtancie, and that is, her continuance in her filthy deſire; *Day by day ſhee ſpake vnto him*: Shee giues him no reſt, ſhee will haue no nay. The fift Circumſtance.

Hence we may learne, that the wicked haue in them reſtleſſe deſires to accompliſh ſinne, and to ſatisfie their wicked deſires. This graceleſſe woman, notwithſtanding ſhee receiued no incourage- *Doctr.* 5. The wicked haue in them reſtleſſe deſires to accompliſh ſin.

ment from *Ioseph*, but rather all discouragement, as appeareth by his flat deniall, the reasons that he vsed to dissuade her, and his carefull auoiding her company: all which might haue made her to haue ceased from solliciting him any further; yet still followeth him, and from day to day she still prouoketh him, shee will haue no nay. *They imagine and worke wickednesse vpon their beds* (saith the Prophet) *and when the morning is light, they practise it.* And againe, *They weary themselues to commit iniquitie.* Wicked men thinke no time too long, which they bestow vpon their lusts and desires. So they thinke no time too soone to goe about them: yea, they thinke it long till the time come. The High Priests and Elders of the people, when they were minded to crucifie Christ, they brake their

Micah. 2.1.

Ier. 9.5.

sleepe

sleepe about it : and as the Text saith, *Early in the morning tooke counsell against Christ.* They thinke it long till they come : they will euen breake their sleepe, and preuent the rising of the Sunne to do euill. *Their feete are swift to shead bloud. This people are wise to doe euill, but to doe good they haue no vnderstanding.* To this agreeth that of the Prophet *Amos*, speaking in the person of the wicked: *When will the New Moone bee gone, that we may sell corne? and the Sabbath, that we may set forth wheate?* The wicked count all that time lost, that is spent in Gods seruice; but no time too soone, or labour too great, to goe about their vaine pleasures, and vngodly purposes. This Doctrine might bee further cleered by diuers examples : as that of *Balak* and *Balaam*, who notwithstanding they perceiued

Mat.27.1.

Rom.3.15.

Amos 8.5.

Num.23.

the Lord did stand by his people, and that none of their enemies might preuaile against them; yet they had in them a restlesse desire, to weaken the strength of the *Israelites*, that so they might the better preuaile against them. How often doth *Balaam* prouoke the Lord to see if he might curse his people? he hath in him a restlesse desire, if it might be to haue got the wages of iniquitie. When the *Israelites* had gotten a golden Calfe, and giuen their Iewels to make it, they rise the next day early in the morning to offer sacrifice: Thus they thought long till the time came. And those Iewes were minded to make little delay in the execution of their bloudy designe: who in their combination bound themselues by oath, *Neither to eate nor drinke, vntill they had killed* Paul. And thus wee see the couetous man,

Exod. 32.6.

Acts. 23.12.

man, whose heart is set vpon riches, he thinkes all times too little that hee hath to goe about businesse: his minde is vpon his gold and siluer, his corne and cattel, and he can hardly sleepe for thinking on them. Euen so the voluptuous man, that makes his belly and his pleasures his God; he thinkes no time too soone, nor yet too long, to goe about his vaine sports and pastimes; he can breake his sleepe and preuent the Sunne: and if the day were ten times longer, it would seeme nothing vnto him: and the like will bee found true of all sorts of wicked men, that they haue in them restlesse desires, to accomplish the sinfull purposes of their owne hearts. And the reason of this is cleere.

First, all wicked and vngodly men, they are led and guided by the spirit of the Diuell: They serue *Reason* 1.

him as a Master, and obey him as a Father: they follow him as their Captaine, and honour him as their Lord. For *doe yee not know* (saith the Apostle) *that to whomsoeuer ye giue your selues seruants to obey, his seruants ye are to whom yee obey, whether it bee of sinne vnto Death, or of Obedience vnto Righteousnesse?* Now we know, that Satan hath in him a restlesse desire to worke sinne, and to draw men from God. *Bee sober and watch* (saith *Peter*:) *for your Aduersarie the Diuell, as a roaring Lyon, walketh about, seeking whom he may deuoure.* This is the end of his cõpassing of the earth about, & walking through out it. No maruell then that such as are led by the same spirit, haue in them the same restlesse desire to commit sinne: for Satan hath them in subiection, and is euer thrusting them forward, as slaues and

Rom. 6. 16.

1. *Pet.* 5. 8.

Iob. 1.

and bondmen to all iniquitie.

Secondly, as they are led by the spirit of the Diuell, and so are prouoked to sinne: so through the violence of their affections, they delight in nothing more then in sinne. Now what a man loues and affects, he desires and thinkes long for, and will most eagerly pursue and follow after: yea, hee thinkes the time long, till he come to obtaine his desires. *Amnon* was sicke, till he lay with his Sister *Thamar*: And *Ahab* could eate no bread, beeing denied of the Vineyard. Their affections beeing so violent and so strong within them, would giue them no rest, till they had obtained their desires. *Day by day* this wicked woman sets vpon *Ioseph*, her affections being so violent she will not be said nay. Oh, how pleasant is sinne vnto our sinfull nature, that thus doth steale and take

Reason 2.

2. Sa. 13. 11.

1. Reg. 21.

away our hearts and affections, as dainty foode doth the appetite! Pro.4.27. *They eate the bread of iniquitie, and drinke the wine of violence.* So then, whether wee conſider how that wicked men are led by the ſpirit of the Diuell, or whether we conſider the violent force of affection in the wicked, to obtaine that they deſire, it is no maruel though they haue in them a reſtleſſe deſire to accompliſh ſinne, and to worke the workes of darkneſſe.

Vſe 1. This bewrayeth the wonderfull corruption that is in mans nature, that ſo eagerly purſues the things that are forbidden vs of God. *Stolne waters are ſweet* (ſaith *Salomon*:) but to whom but to the wicked? The forbidden fruit is moſt deſired: our hearts will euer play *Iudas* his part vnto our ſoules, to betray them vnto Satan, vnleſſe we be carefull to watch ouer them.

them. Wee need not indeed a diuell to tempt; our owne sinfull corruptions are forceable enough to draw vs from God vnto sinne, if the Lord giue not his preuenting grace. And this the godly themselues finde too true in themselues, how hard a thing it is to keepe their corruptions vnder, continually watching ouer their hearts, besides constant prayer vnto God, with the vse of other holy meanes; and notwithstanding all these meanes to the contrary, they many times are ouertaken through the deceitfulnesse of sinne. And commonly such men that do so exceedingly dote vpon their pleasures and profits, that thinke no time too soone to beginne, and no time too long to continue, for the most part haue little, or no delight in good things; no delight in the seruice and

and worship of God, in holy and heauenly duties, and are exceeding backward, careleſſe, and vntoward in heauenly things: when the Lord calleth ſuch to good duties, they draw their legges after them, as if they were lame; but in matters of pleaſure they haue *Hinds* feet, and flye with *Swallowes* wings.

Rom. 3. 5.

Eſay 59. 6.

Vſe 2. Secondly, ſeeing the wicked can take ſuch paines to doe euill, and haue in them ſuch reſtleſſe deſires to commit wickedneſſe; the Drunkard to riſe earely to follow his drunkenneſſe, againſt whom the Lord denounceth a woe: *Woe bee to them that riſe early to follow drunkenneſſe*; the vncleane perſon to take the *Twy-light*, and to bee glad of it; and ſo the Idolatrous perſon to goe many a mile to an Image; the vaine perſon to ſpend many nights and daies in his vani-

Eſay 5. 11.

ty,

ty, and neuer to bee weary : what a shame may this bee vnto the godly, that they take no more paines to doe good, to rise early, to serue God, to call vpon his Name, to meditate vpon his Word, and to performe other Duties of piety and godlinesse? What a fearefull thing is this, that they should take such paines to go to hell, and wee should take no more paines to goe to Heauen, and to obtaine eternall life? Well, let vs be ashamed for our dulnesse and backwardnesse herein; and let vs learne of the wicked, euer to be diligent and to serue God, who are so diligent in the seruice of sin and of Satan.

And last of all, this may serue for matter of consolation vnto the godly, who when they doe any euill, *As who can say his heart is cleane?* do not commit the same wil- *Vse 3.*

willingly, or purſue the ſinne whereunto they are tempted, eagerly, but are drawne vnto it through the force of their owne naturall corruption, and violence of Satans temptation; they delight not in ſinne, but rather in the Law of God. If a man can truely ſay, that hee doth hate theſe corruptions; if hee laboureth for liberty and freedome from them, and doth groane vnto the Lord out of his captiuity, the ſame ſins ſhall neuer be laid to his charge.

Rom. 7.

Note. Art thou then able to ſay in truth of heart, oh that I were rid of this corruption, or that temptation! how faine would I bee humbled for my ſinnes, but my heart is hard, and I cannot doe it! I would faine pray with more feeling, and with more feruency; I would gladly heare the Word with more cheereſulneſſe and delight: But (alas)

(alas) I finde in me a deadnesse and dulnesse, I cannot doe the good that I would, but the euill that I would not doe, that doe I? Let such comfort themselues in the Lord, these complaints in them, cannot but bee the very breathings of Gods Spirit: The LORD at the last will giue thee deliuerance from sinne, and in the meane time will accept thy will for the deed. Let this be thy comfort: A prisoner that hath escaped out of prison, would faine goe twenty miles in one houre, but by reason of his bolts and fetters hee cannot goe one mile. It is thus with Gods children here, they would faine escape from the prison of sinne, and shake off the fetters of vngodlinesse, that *hang on so fast*; but so long as the fetters are on, and they cloathed with the garment of the flesh, *Heb.* 12. 1.

flesh, there will corruption breake out of them. It is Gods great mercy vnto the godly, that they haue freedome of spirit, that their soules are at liberty, and that they can sigh and groane, and desire to be eased.

And thus much for the continuance of her desire.

VER. 12. *And she caught him by the Garment, saying, Lie with me.*

The sixt circumstance.

THese words containe in them the sixth and last circumstance, aggrauating her vnfaithfulnesse; namely, her violence: when she could not preuaile, *shee caught him by the garment.* Oh strange impudencie! and more foule and filthy, then may stand with modesty to bee spoke

ſpoke of! A thing to be marked and hated with a perfect hatred. Beware the woman that is vnſhamefaſt, if ſhe may but haue place to continue her aſſaults: ſhe that hath once paſt the bonds of modeſtie, will in ſhort time become impudent.

Hence wee are taught this doctrine, that there is a moſt wretched diſpoſition in wicked and vngodly ones, who, to ſatisfie their deſires, will leaue no meanes vnattempted, faire, foule, gentle or violent. Sin doth ſo beſot men, and infatuate them, that they regard not any thing, ſo that they may obtaine their deſires: Like *Herod*, which will part with one halfe of his Kingdome, to pleaſe the daughter of *Herodias*. *Doctr.* *Mark.* 14.

This doctrine, in effect, is the ſame wee handled before: I will not therefore at this time detaine you

Vse.

you any longer: Onely let the Instruction teach vs thus much; To stop the course of our filthy conceits whilst they are yong; for if wee harbour and still hatch them vp in our bosomes, their strength will be such in short time, that we shall with this graceless woman, with impudent faces, endeuor to accomplish them to our shame.

And so I conclude the first part of this Text, the vnfaithfulnesse of *Iosephs* Mistresse, aggrauated by the seuerall circumstances.

Let vs pray.

THE

THE THIRD SERMON.

GEN. 39. 8, 9, &c.

But hee refused, and said vnto his Masters wife; Behold, my Master wotteth not what is with me in the house, and he hath committed all that he hath to my hand.

9. *There is none greater in this house then I, neither hath hee kept backe any thing from me, but thee, because thou art his wife, &c.*

WE haue considered before, the vnfaithfulnes of *Ioseph* Mistresse, aggrauated by six seueral cir-

cumstances, all tending to this end, to make her sinne exceeding sinfull. In this Text, with the Verses following, *Moses* commeth to lay downe the faithfulnesse of *Joseph*, whose soule abhorred such impiety, and with most goodly and godly Arguments repelleth the temptation.

His faithfulnes is set downe,

1. Generally, *He refused.*
2. Particularly by his Argumẽts vnto her, to disswade her, wch were,
   1. *Humane.*
   2. *Diuine.*

Hu-

Humane,
1. The reposed trust of his Master in him, *He knoweth not what hee hath in the house with me.*
2. From his authority, *No man greater in the house then I.*
3. From his Masters liberality; *Hee hath committed all that he hath to my hands.*

Diuine,
1. From the bond of Marriage, *Because thou art his wife.*
2. From the feare of God, *How can I do this great wickednesse, and so sin against God?*

Before I come to speake of these particular Reasons that moued *Ioseph* to faithfulnesse, we will speak something of his faithfulnesse in generall.

But hee refused.] Herein appeares the wonderfull constancie and continencie of *Ioseph*, that could not by any meanes that his Mistresse might vse, bee drawne from a good conscience; neither loue nor hatred, losse nor gaine, could make him deale vnfaithfully. Liue, *Ioseph*, liue, though long „ thou art dead: who taste of „ grace, will follow thee; as for „ such as prefer their lust before „ their peace, in Iudging Day shal „ be condemned by thee.

Babington in Gen.

Doctr. 1. Nothing shuld draw vs from God and godlinesse.

Hence wee may conclude a most necessary Instruction; namely, that nothing should draw vs from God and godlinesse, from the Truth, or a good conscience; neither profits nor pleasures, Honours, nor Dignities, not whatsoeuer the diuell, the world, or our owne corruption shall alledge to the contrary; still wee must labour

to

to continue our peace with God: and a course of true obedience being once entered into, must neuer bee forsaken: *Let thy heart be in the feare of the Lord continually*, saith *Salomon*. There is no toleration to bee granted for any sinne. A memorable example wee haue in *Daniel*, that notwithstanding the Kings commandement to the contrary, continued still his daily exercises of piety, and prayer three times a day. *I endeuour my selfe* (saith *Paul*) *to haue alwaies a cleere conscience*. It was not the allurements of *Iosephs* Mistresse, though in themselues very dangerous, that could preuaile with *Ioseph*, to draw him away from God and godlinesse. Many were the pleasures that *Moses* might haue enioyed in *Pharaohs* Court, being the reputed sonne of *Pharaohs* daughter, yet to his euerlasting

Pro. 23. 17.

Dan. 6. 10.

Acts 24. 16.

Heb. 11. 25. praiſe is this ſaid of him; *That hee choſe rather to ſuffer affliction with the people of God, then to enioy the*

1. Reg. 22. *pleaſures of ſinne for a ſeaſon. As the Lord liueth* (ſaith *Micha*) *that hee putteth into my mouth will I ſpeake.* Gods people muſt get this holy reſolution in their owne hearts, to ſay with the Apoſtle, *What ſhall ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord? Shall tribulation, &c?* So ſay I: Shall our profits, ſhall our pleaſures, ſhall honour or dignitie? No, no, wee muſt euer entertaine this holy reſolution, that nothing ſhould draw vs from God and godlineſſe. *This is our reioy-*

2. Cor. 1. 12. *cing* (ſaith *Paul*) *the teſtimony of a good conſcience, that is in ſimplicitie and godly pureneſſe, and not in fleſhly wiſedome, &c.* q. d. This yeelds vnto vs much comfort, that our hearts can witneſſe with

vs,

ys, that wee haue done our duties in obedience to Gods will.

And the Reason of this Doctrine is first, because the course of Christianity is often in the Scripture compared to a *Race*, in the which it sufficeth not a man to haue runne long, or to haue run painefully, vnlesse hee hold out vnto the end: Hee that breaketh off in the mid-way, is as far from a reward, as hee that did neuer set one step forward thereunto. So, booteleſſe shall it bee for a man to seeme to practise piety, and to walke in a godly course for a time, and afterwards to bee drawne away, it shall no whit auaile this man, vnlesse hee persist and continue therein to the end: Yea, all the promises of life, and of happinesse, are made with condition of holding out vnto the end: *He that endureth vnto the* Mat. 24. 13.

Reason 1.

end shall bee saued. And againe, Rev. 2. 10. *Bee faithfull vnto the death, and thou shalt receiue the Crowne of life.* So that if wee looke to partake of eternall life and happinesse for euer with GOD, we must bee constant in the profession of his Truth; in all things labouring to approoue our selues vnto GOD, keeping faith and a good conscience, which hath the promise of this life, and that which is to come.

Reason 2. Secondly, constant obedience to Gods commandements is a fruite of true iustifying faith; and where there is faith, there is obedience: So that if wee desire to make it cleere vnto our soules and consciences, that our Faith is not a Fancie, this is not the least Argument, to assure vs of our faith, euen our sincere obedience, that wee preferre the

the glory of God, and the peace of our owne consciences, before our profits or pleasures, Titles or Dignities, or the like, with *Ioseph* here, that would not by any meanes be drawne from God and godlinesse. So that whether we consider that our life is a *race*, wherein wee must hold out, if we would receiue the reward; or that our constant obedience is a fruit of our faith, whose propertie is euer to prize the glory of God, before our sinfull pleasures; we must conclude, that nothing should draw vs from God & godlinesse. The vses follow.

This serues first of all to reproue many in these daies & times wherin we liue, that are so easily drawn away from God and godlinesse: a little profit or pleasure, a little liuing, a little gaine will make them say any thing, or doe any thing. *Vse* 1.

Nay,

Nay, are there not many that vvill tranſgreſſe for a morſell of bread? Where bee theſe *Ioſephs* and *Michas* now, that will not be drawne away from God, neither through feare of danger, or hope of reward? They are very hardly to be found. Let the Diuell come vnto them, as he did vnto Chriſt, with *All this will I giue thee*, they will quickly doe him ſeruice. Nay more, ſuch hath beene the iniquitie of our times, that whoſoeuer ſtandeth in their way betwixt them and their pleaſures, Titles or Honour, they ſay as the Husbandmen did in the Goſpell; *Come, let vs kill him, that the inheritance may bee ours.* And thus did couetous *Ahab* cauſe innocent *Naboth* to bee put to death, that hee might poſſeſſe his Vineyard. A manifeſt proofe, that there is neither grace nor godlineſſe within. *Ioſeph* will not

Note.

Mat. 21. 38.

1. Reg. 21. 2.

not bee prouoked to folly: Gods feare being settled in his heart: no no, he will rather expose himselfe to the greatest danger. As for those that make so light account of pietie and godlinesse, they shall one day misse the comfort of it, and shall reape the iust reward of sinne.

Secondly, this may serue to incourage all Gods Seruants in well doing, that are carefull in al things to keepe faith and a good conscience, and will not with *Ioseph* here be drawne away to folly. Though hereby they cannot see but trouble will fall vpon them, and want will ouertake them, and that hereby they shut the doore against themselues, of all earthly honour and preferment here; they shall be sure in the end to finde much good by their holy course of life, and conscionable obedience to Gods

Vse 2.

Note.

Gods commandements: For why this course shall yeeld vnto them much tranquillitie of minde and conscience, it shall yeeld them much peace and comfort: Yea, it shall yeeld them certaine assurance of eternall life, happinesse and saluation of their soules and bodies in the Kingdome of Heauen. Oh, the good that comes by a godly life! it is vnspeakeable. And howsoeuer by the conscionable performance of the duties of their Callings, they may bee vexed in the world as *Ioseph* was, and receiue very hard measure at the hands of the wicked: yet this may cheere vp their hearts, that howsoeuer they are troubled without, they haue peace within, and they may assure themselues, that their latter end shall be happinesse and peace. This was it that cheered good King *Hezekiah*, when he had

Psal. 37. 37.

Esay 38. 3.

had receiued the ſentence of death within himſelfe; euen the remembrance of his care and conſcience to walke with God in his life time. This was Sack and Sugar vnto his ſoule, and therefore ſaith; *Remember, O Lord, how I haue walked before thee in truth, and with an vpright heart.* And the ſame comfort ſhall all Gods ſeruants haue in their greateſt diſtreſſe, euen when the pangs of Death are vpon them; if in their life they haue walked before the Lord in Truth, and with an vpright heart. *Oh that men were wiſe, then would they remember their latter end!*

But

But he refused.

HEre is the entertainment that *Ioseph* doth giue vnto sin, and the best encouragement his Mistresse shall receiue at his hands. *He refused.* *Ioseph* taketh no pause about the matter, but euen at the motion no sooner made, but hee declareth his integritie, his soule abhorring such wickednesse. *A crime worthy to be punished.* He repelleth the temptation, and will not so much as aduise with the flesh about it: but hath his answere ready for any such a wicked demand. *Hee refused.* Gods seruants in this life cannot auoide temptations; but euer the more holy, the more assaulted. But here wee may learne what entertainement to giue vnto them: namely, not to aduise with our hearts.

Doctr. 2. Sin must haue no encouragement.

hearts, to consult with flesh and bloud; to ruminate vpon the pleasures and profits that will come by sinning: But with *Ioseph* here to giue it a flat deniall, an absolute nay, not hold it in suspence; it must not haue any hope of entertainement, but be throwne away like wilde fire that it kindle not. This is the dutie that all must practise, that would keepe themselues from euill. This was the godly practice of *Ioseph* here; he giues his Mistresse little hope, and lesse encouragement, euer after to haue mooued him more. It is a true saying; *No man is hart but by himselfe.* Satan could neuer preuaile against vs, were it not that our owne hearts did betray vs. *Euery man is tempted* (saith *Iames*) *when he is drawne away, and intised by his owne concupiscence.* It is the secret enemie we harbour within Iam. 1. 14.

our

our owne bosomes, by the which wee are so easily ouercome. It is no sinne to bee tempted; but to giue way to the tẽptation, proues
Gen.3.6. dangerous. *Eua* being tempted, doth not presently repell the motion of Satan, as *Ioseph* here: But she examineth it, she casts her eies vpon the forbidden fruit, *and saw that it was faire, and to bee desired*: This consultation with the Diuell and with the flesh, drew her on to consent to the suggestion of Sa-
Ios.7.21. tan. It was not a sinne in *Achan*, to cast his eyes vpon the Babylonish Garment, and the wedge of gold; but he desired them: here was his sinne. And had hee stayed there, and not entertained the temptation further, he had neither prouoked the Lord in that measure to wrath, against the whole Hoast of Israel, nor brought that iudgement vpon his owne head.

But

But still he giues way to Satan in the temptation, from his beholding them, to his desiring them; from his desiring them, to seeke to get them, and so in the end plunged himselfe into much misery. The like may bee said of *Dauid, a man* otherwise *after Gods owne heart.* It was not his sinne to cast his eyes vpon *Bathsheba*: but here was his sinne, *that by and by hee lusted after her, and lay with her.* For want of heed betimes, he was brought to commit sinne. The Diuell brought him to the bent of his bowe, and so plunged him ouer head into many sinnes. So dangerous a thing it is to giue sinne incouragement at the first. All which inconueniences, *Ioseph* here preuenteth; when he answereth her at the first, and giues no way to the temptation.

1. *Sa.* 13. 14.

2. *Sam.* 11. 2, 3.

One calleth Concupiscence,

the Scepter of Satans kingdome within a man. The strength of Satans authoritie stands in the flesh: her prouocations to sinne, if they be obeyed and hearkened vnto, then doth Satans kingdome flourish, then his lawes are obeyed. But if the sinfull motions of the flesh be withstood, there is no good welfare in the Commonwealth; his power then decayeth, and his authority is ouerthrown. So that the onely way for a Christian man to get freedome and deliuerance from sinne, is to stay the beginnings of sinne. Here Satan euer makes his entrance by these small beginnings, sinfull motions within: if they be withstood, his hope is cut off. Sinne can neuer preuaile, where the lusts of the flesh are not obeyed. And this is that indeede, which onely puts the difference betweene the sinnes of the

Difference betweene the sinnes of the godly and the wicked.

the godly, and the sinnes of the wicked. Sinne may bee alike in them both; but herein is the difference: It raignes in the on, it is weake in the other: it is obeyed by the one, it is withstood by the other: The wicked doe yeeld vnto it, and delight in it; whereas the godly doe striue against it, and lament for it. So that howsoeuer a Christian in this life shall neuer be free from sinne: yet his dutie is to set himselfe against all sinne, and euery euill way. He must with *Ioseph* here *refuse to obey*, and neuer take *thought for the flesh, to fulfill the lusts of it.* And the benefit that euery Christian soule shall receiue hereby shall be great: for such a one shall neuer be mortally wounded with sinne, but shall haue this assurance in his soule and conscience, that he is the Lords Freeman. Now the Reasons to inforce Rom. 13. 14.

the duty, that wee must by no meanes giue any incouragement vnto sinne, are:

Reason 1. First, because of the corruption that is in our owne nature, that we are so prone to euill, that if we giue not sinne the deniall at the first, it will very hardly be said nay at the last: it is like vnto fire begun in an house, if it be not speedily quenched, it will burne down all before it. Our nature is like vnto dry wood, apt to kindle so soone as fire is put vnto it; very violent is our nature, in apprehending euery occasion that may draw vs vnto sinne. When *Ioseph* saw what lewdnesse his Mistresse was giuen to, hee armeth himselfe more and more against it: First, auoiding her company, and when he could not auoid it, his answere is ready, hee will not hearken vnto her; *Hee refused.* As for such

such that giue way to sinne at the first, and thinke themselues so strong that they can withstand it at last, and can command their owne hearts therein; they much deceiue themselues, and shall hardly keepe themselues from euill.

The second Reason that may be alledged to inforce this duty, to shew the great necessitie of stopping the passage of sinne betimes, that we giue it no entertainment, may be drawne from the nature of sin, which is as a Gangreene or Canker, euer fretting and eateth in further & further; the hand infecteth the arme, the arme the whole body, and so in the end will kill all, vnlesse that part infected be cut off at the first. So is it with sinne, and Satans temptations; if they be not quenched at the first, and kept in betimes, they will at *Reason 2.*

the last infect the whole man, and kill both body and soule. This is taught by the Apostle *Iames*, who resembleth and compareth sinne to Child-bearing, for the fruitfulnesse of it: *When lust hath conceiued, it bringeth forth sinne: and sinne when it is finished, it bringeth forth death.* So that men that entertaine euill thoughts, and sinfull desires, and make no conscience at all of the same; no maruell though such at last bring forth such Monsters into the world: I meane, monstrous sinnes, *The wages whereof will be death.*

Iam. 1. 15.

Vse 1. This Doctrine serueth first of all to reproue such, that are so far from stopping the first motions of sin and Satans temptations, as *Ioseph* here doth, as that rather they seeke them, and hunt after them, and labour to satisfie, and to giue all content vnto their sinfull lusts

and

and desires: and as the Apostles say, *run into all excesse of Ryot*, and *working all vncleannesse, euen with greedinesse.* Such men are wonderfull careless of their owne soules, and shall not escape danger. The Lord denounceth a woe against such: *Woe vnto them that imagine iniquitie vpon their beds*; their hearts running after wickednesse, as if the Diuell were too slowe in tempting them. Such men make sinne their trade, and are therefore called the *seruants of sinne.*

1. *Pet.* 4. 4.
Ephes. 4. 19.
Micah. 2. 1.
Ioh. 8. 34.

Vse 2. Secondly, this serues to direct vs here how to carry our selues vnder Satans temptations: and when we are at the first prouoked vnto sinne, wee must deale with them, as *Ioseph* with his Mistresse here; not to debate the matter with the flesh, to aske counsell of our hearts which are *deceitfull a-*

boue all things: but to giue them a flat deniall. Temptations will eaſily be put away at the firſt, but will hardly be remooued at the laſt. Sinne is like a bold gheſt: if it may receiue but any encouragement at the firſt, and be entertained at the ſecond time, it will come vn-inuited. Let vs then endeuour to cut off all occaſions of euill, and ſeeke to ſtop the firſt beginnings. A diſeaſe taken at the beginning, is eaſily cured; and for that, the ſpring of the yeere is the fitteſt ſeaſon: For if it gather ſtrength, it will very hardly be remooued; according to that of the Prophet: *Can the Blackmore change his skin, or the Leopard his ſpots? Then may ye alſo doe good, that are accuſtomed to doe euill.* Ier.13.23. Cuſtome in ſinne is a ſecond nature, making the diſeaſe ſo much the more hard to be cured. But of this we haue

ſpoken

ſpoken before in the former Doctrines.

But hee refuſed.] Notwithſtanding *day by day* ſhe allured him, ſtill *Ioſeph* withſtands the temptation. An admirable example of admirable conſtancie: not once, but often, *day by day* ſhe inticed him, and ſtill is *Ioſeph* the ſame man: *He refuſed.*

Hence we learne, that it is not enough to withſtand ſinne once or twice, or to withſtand one or two temptations, but wee muſt againe and againe reſiſt: *Bleſſed is the man* (ſaith S. *Iames*) *that endureth temptations: for when hee is tryed, hee ſhall receiue the Crowne of life.* Wee are all runners: and no man winneth the Crowne, except hee hold out to the end. We are Chriſtian Souldiers: now we do not count him a good Souldier that hauing giuen a blo[illegible]

Doctr. 3. It is not enough to withſtand ſin once or twice, but euer.

Iam. 1. 12. 2 *Cor.* 9. 24.

[illegible] 2. 5.

casteth down his weapon and run-
Luk.9.62. neth away. *He that putteth his hand to the Plough, and looketh back, is not*
Iudg.2.7. *fit for the Kingdome of God.* The people were obedient all the daies of *Iosuah*, & the good Rulers that liued with them: but afterwards they fell away, and God punished
2.Reg.12.20 them. *Iehoash* behaued himselfe well all the daies of good *Iehoiada*, but afterwards fell away, and was slaine of his owne seruants. But *Ioseph* is here commended, not because hee withstood his Mistresse twice or thrice, but that notwithstanding she daily inticed him, yet still he *refused*. And indeed, vnto all the promises of God, perseuerance is euer put in, and required:
Mat.24.13. *Hee that endureth to the end, hee*
Gal.6.9. *shall be saued. In due season yee shall*
Reu.2.10. *reape, if yee faint not.* And, *Be thou faithfull vnto death, and I will giue thee a Crowne of life.* The labourers that

that were called to worke in the Vineyard, the reward was giuen vnto none, but vnto such as wrought *vntill the euening*. These Scriptures and Examples are sufficient to conuince vs, & to cleere the Doctrine, That wee must bee constant in resisting sin and Satan. And great Reason we should doe so: For,

First, Apostasie and Defection from Faith and Obedience, makes al our good beginnings in vain vnto vs; yea, though for many yeeres together wee haue acquitted our selues well in the Lords warfare against sin and Satan, if afterwards wee fall away, wee lose all our labour, and shall iustly incurre Gods iudgements due to Apostates. The *Galathians* suffering a defection from the Gospell, made *Paul* to feare that hee had *laboured in vaine*. *Reason* 1. Gal. 4. 11.

Secondly,

Reason 2. Secondly, a holy resolution not to commit sinne, doth much confirme the heart in the resistance of sinne, and euery quill way; when a man, after a sort, doth euen binde himselfe, and couenants with the Lord to performe constant obedience vnto him, this inables a man, not onely to repell temptations when they come, but euen to abhorre the very motions of sinne: whereas such as are remisse and careleſſe, and want this holy resolution, prooue many times but weak Souldiers when tryal comes. A dull Asses trot will not last long, and if wee giue way to our spirituall sluggishnesse that hangs about vs, wee shall bee in danger at the last to bee ouertaken with sinne.

Vse 1. The vses are very necessary that may bee made hereof. First, wee may hence conclude the wofull and

and miſerable eſtate and condition of all ſuch as fall away: After they haue entered into a courſe of godlineſſe and Chriſtianity, and haue a long time acquitted themſelues well, and reſiſted valiantly, afterwards to fall away, the eſtate of ſuch men is moſt fearefull: it had bene better for ſuch that they had neuer known the Truth: Nay, it had beene better if they had neuer beene borne, as our Sauiour ſpeaketh of *Iudas*. This the Apoſtle *Peter* doth moſt cleerely ſet downe: *If they, after they haue eſcaped from the filthineſſe of the world, through the acknowledgement of the Lord, and of the Sauiour Ieſus Chriſt, are yet tangled againe therein and ouercome, the latter end is worſe with them then the beginning: for it had beene better for them not to haue knowne the way of righteouſneſſe, then after they haue acknowledged*

1. *Pet.* 1. 21.

2. *Pet.* 2. 20, 21, 22.

ledged it, to turne away from the holy commandement giuen vnto them. It is not enough to say, I haue beene tempted to this sinne, as *Ioseph* was, but I refused, vntill that by daily allurements I could not but yeeld. Alas, the case of such is to bee pitied, and to be lamented: alas for pitty, that men should make shipwracke of all they haue done before in Gods seruice! their hearing of the Word, Prayer, Strictnesse of life, all is lost, if men persuer not vnto the end. *If a righteous man forsake his righteousnesse, and commit iniquity, &c. all the righteousnesse that he hath done shall not bee mentioned, but in the transgression that hee hath committed, in the same hee shall dye.*

Ezec. 18. 24.

It is not enough to say, I was godly, whilest I liued in such a place, vnder such a Minister, vnder such a Master: but afterwards, fal-

ling

ling into euill company, I was drawn away. The Israelites might haue said so, liuing amongst the *Canaanites*, and *Ioash* might haue said so: But indeed, this is so farre from excusing any mans sinne, as that it makes the same more sinfull. And fearefull will the account bee of such Apostates one day.

Secondly, if such as begin well, haue no commendations, except they continue and hold out to the end: What shall become of those that begin not at all, which striue against no sinne, but rush into all manner of abominations, as the horse into the battell? euery little occasion is enough to moue them to euill: nay, which is more, they will seeke occasions, and not stay with *Ioseph* here till they bee tempted, but they will tempt others? I conclude with that of *Peter*: *If the righteous bee scarsly saued,* 1.Pet.4.8.

Vse 2.

where

where shall the vngodly and sinner appeare? Their damnation doth not sleepe.

Vse 3. Thirdly, and lastly, this may serue to instruct all, that wee looke well to our selues, that we lose not the things wee haue wrought. There are amongst vs whose beginnings are comfortable; though I call not into question your perseuerance, yet let me say as *Paul* said, *Suffer the words of exhortation; Take heed lest yee fall, yee haue not yet resisted vnto bloud*: Harder times may come, more sore temptations may assault vs: Oh thinke of the euill day before it come. *Caueats* are not amisse for the most godly Christians, especially in these daies and times wherein we liue, wherein *Iniquity aboundeth, and the loue of many waxeth cold.* It is no vertue to begin, but to hold out in the waies of Christianitie,

Heb. 13. 22.

Mat. 24. 12.

tianitie, hath the promise. How many haue wee seene, both of Ministers and people, that haue made an excellent beginning, and haue made good proceedings for many yeeres together, yet at the last haue growne weary of well-doing, and haue *lost their first loue*, and fallen away? Oh! let their fals bee our feares, at least, Caueats to make vs more watchfull how wee giue way to the like temptations: Let vs feare our owne corrupt nature, and the perill of euill company, no lesse then pestilent persons that haue the plague-sore vpon them; both of them are very powerfull to draw vs into sinne, and to infect our soules. And therefore euery morning let vs take some Preseruatiue next our heart: that is, to pray vnto God, that hee would keep vs from euill; that wee couenant with our eyes,

Iob 31. 1. with *Iob*; that wee set a watch before our mouthes, and to make conscience of euery euill way, looking euer for new Tryals and fresh Assaults.

And said vnto his Masters wife, Behold, my Master wotteth not what is with mee in the house, &c.

HItherto wee haue spoken of *Iosephs* faithfulnesse in generall, *But hee refused.*

Now we are to handle the same as it is here laid downe, by diuers Arguments and Reasons, that moued *Ioseph* to repell the temptation; and they are both *Humane* and *Diuine.*

The first is laid downe in these words, *Behold, my Master wotteth not, &c.* q. d. Being trusted as I am, this were a foule ingratitude, that

that I should in this manner requite my Master, who hath dealt so kindly with mee his seruant, I may not in this manner requite his fauour.

In this first Argument we haue two things:
1. *The Argument it selfe.*
2. *The maner of propounding it.*

I will first speake of the latter, that is, his maner of propounding his Argument, and then of the Argument it selfe.

Behold.] *Ioseph*, in the first place doth seek to prepare his Mistresse for his Answere and Arguments he is now about to propound vnto her, to get audience of her; that shee would bee pleased to heare him speake, and that she would carefully weigh, and diligently

The manner of *Ioseph's* reason

consider the reasons that moued him to refuse: All which is to bee vnderstood out of this word, *Behold.* For such is the backewardnesse and vntowardnesse of our Nature (especially when the same is set vpon sin) that wee are not at all times capable of holy instruction, but euer our hearts must be first sought vp, before wee can go about any good duety.

Behold.] It is all one as if *Ioseph* should haue said, I haue good cause to deny, I may not consent vnto thee, the reasons that restraine me are vnanswerable, be not so wedded vnto thy lust and pleasure, but vnderstand them: *Behold*, and marke well what I shall say vnto thee.

Doctr. 4. Wicked persons must bee roundly dealt withall.

Hence we may learne, that wicked persons must be roundly dealt withall, they are dull of hearing, and slow of heart to beleeue, hardly

ly brought to hearken vnto reason, especially if they bee set vpon their mischiefe: such had need first to be prepared before-hand, for they are not easily brought to vnderstand their owne errours. It was a hard matter to perswade *Ahab*, that it was he & his fathers house that troubled Israel; therefore the Prophet is constrained to deale so plainely with *Ahab*. It is a hard matter to perswade the wanton yong man, that he shall be called to a reckoning, to giue vp account to God for his sinnes done in his youth; and therefore *Salomon* after an Ironicall manner doth reprooue him, saying, *Reioyce, O yong man, in thy youth, and let thy heart be merry in thy yong daies, walke in the waies of thy heart, and in the sight of thy eyes; but know, that for all these things God will bring thee to iudgement.* This was the practice of the

Luk. 24.

Eccl. 11. 9.

Prophets, who when they were to speake vnto the people from the Lord, first they call vpon the people to heare the Word. When *Paul* and *Barnabas* came to *Antiochia*, being intreated vpon the Sabbath day to giue some words of exhortation vnto the people, *Paul* standing vp & beckening with his hand, called vnto thē, saying, *Men and brethren, hearken.* And this we see practised by the Apostle, *If any man bee ignorant, let him bee ignorant.* And no maruell though *Esay* was commanded to lift vp his voyce like a Trumpet, because the sins of the people were great. And it was high time for *Ionas* to cry aloud to the people for repentance, whose sinnes first cryed aloud to the Lord for vengeance.

Ioel 1. 2.

Act. 13. 16.

1. *Cor.* 28. 34

Reason. And the reason why wicked persons must bee so roundly dealt withall, is, for that no other means will

will bring them to the sight of their sinnes. The Prophet reproueth such Ministers which sowe Cushions vnder mens elbowes, that are afraid to awake the sinner, to tell the Drunkard of his drunkennesse, the Sabbath-breaker of his prophaneneſſe, &c. Such wish no good vnto the soules of their brethren, whereas the Lord hath said, *Thou shalt not hate thy brother in thy heart, but thou shalt reproue him.* This duty belongs vnto all, both Minister and people; this is the onely meanes to bring wicked men to see their sinnes, the greatneſſe of them, to bring them to repentance, and to moue them to turne vnto God.

Ezek.9.

Leuit.19.17

And this serues to manifest the wonderfull miserable estate of wicked and vngodly men, whose hearts are set vpon sinne and wickednes: Their hearts, for the most

Vse 1.

part, are hardened in sinne, their consciences are seared, and their vnderstanding is shut vp, that they cannot heare and vnderstand. The Lord in his iudgement hath giuen them ouer into a reprobate sense; and for such, if *Paul* himselfe were to preach vnto them, they would say that *hee were mad*. Oh! the miserable estate of that sinner whose heart is hardened in sin. that neither Gods mercies nor iudgements, no nor his Word it selfe, the Lords *Hammer*, is able to rend in sunder a heart of flesh: None of these can bee auaileable; And this is the punishment the Lord in iustice inflicteth vpon those that depart from his waies, that abuse his patience, that dally with sinne, that harbour in their brests their sinnefull lusts, and hate to bee reformed; such shut vp against themselues the meanes

meanes of their owne saluation: for by this meanes their hearts grow hardened in sinne, their consciences are dead within them, and their wils are so captiued, their affections so inthralled, and their vnderstanding so darkened, that they cannot easily be brought to the knowledge of their sinnes, and to repentance for them, that they might be saued.

Secondly, this serues to direct vs all, both Minister and People, how wee ought to deale with desperate and vngodly men who are set vpon wickednesse. Surely, it is no easie thing to bring such to a sight of their sinnes: No, no: alas their eyes are blinde, their vnderstanding is darkened, their hearts are euen hardened in their sinnes, and therefore such must be roundly dealt withall. *Ioseph* here doth not propound his Reasons, before he

Vse 2.

he haue made way for them: and therefore saith first, *Behold*, that is, marke well and consider, be not so carried away with thy sinfull affections, as that thou shouldest be bereft of all knowledge and vnderstanding. And then hee propounds his Reasons. It is no ordinary exhortation that must sinke into the heart of a man giuen ouer vnto sinne: We must duely consider the Nature of men to whom we are to speake, and accordingly direct our speech: some are to be admonished, some reproued, and all in some measure prepared, and fitted to heare the word of exhortation.

And thus much for the manner of his Reason. The matter followeth.

My Master knoweth not what he hath, &c.

THis Reason of *Ioseph* is taken from the reposed trust committed to *Ioseph* by his Master; which did binde *Ioseph* to be faithfull to him. But such is the nature of this Reason, as that it serueth to moue her to faithfulnesse as well as himselfe: For thus might she haue thought, Is he so carefull to deale well beeing a Seruant? Then how much more ought I that am a Wife? Thus proceedeth *Ioseph* with her. Whence

The first Reason.

We are taught by this example and practice, That Gods children should bee carefull not onely to keepe themselues from sinne, but also to stay others. A necessarie duty belonging to all Gods people, as much as in them lyeth, to pre-

Doctr. 5. Gods childrē are as carefuł to keepe others as themselues from sin.

preuent sinne in all, and to further each other by all holy meanes in gracious courses. The exhortation is generall: vnto all it is said, *Exhort one another dayly.* To all it is said, *Prouoke each other to loue and good works.* And to all belongs that of *Iude*: *Edifie one another in your holy faith.* And this hath alwayes beene the holy affection of Gods Seruants, by instruction, admonition, and exhortation, to keepe others from sinne. When *Abishai* would haue killed *Saul*, *Dauid* would not suffer him; but saith vnto *Abishai*, *Who can lay his hand vpon the Lords Anointed, and be guiltlesse?* And it is the expresse charge of Almighty God himselfe, when he saith by *Moses* his Seruant: *Thou shalt not hate thy brother in thy heart, but shalt reproue him.* How did good *Nehemiah* protest against such as carried

Heb.3.13.
Heb.10.24.
Iude 20.
1.Sa.26.9.
Leu.19.17.

ried burthens vpon the Sabbath day, that if they did so againe, they would lye by the walles of the Citie? And that of Righteous *Lot, whose righteous soule was vexed with the vncleane conuersation of the Sodomites*: How doth *Lot* intreate them when they pressed vpon his house? *I beseech you my Brethren, do not so wickedly.* And of *Iob* it is said, that he *despised not the aduice of his Seruant contending with him.* As these examples, as a cloud of witnesses, they all serue to confirme vs in the vndoubted truth of this Doctrine: That it is the duety of all Gods people to be carefull to preuent sinne in others, and to stay others from sinne, as well as to heede themselues. And great Reason: For

Neh. 13. 21.

Gen. 19. 5.

Iob 31. 13.

First, Gods people doe know that sinne prouoketh Gods anger, and stirres him vp to wrath, and

Reason 1.

often-

oftentimes the sinne of one man brings downe a generall Iudge-
Ios.7.8. ment. The *Israelites* could not stand before their enemies, because of the sinne of *Achan*. So that in this regard, euery man must lay to stop sinne, and to preuent euill in himselfe and in others, because it brings downe iudgements vpon all: Nay more, it prouokes the Lord to wrath. A louing and dutifull Child is very carefull that he prouoke not his Father to wrath against him, and if he know of ought that will displease him, he will be very carefull to auoid it. How much more ought the children of God be carefull, knowing that onely sinne prouoketh their Father, and puls downe heauy iudgements vpon all, to preuent sinne in all?

Reason 2. Secondly, if we doe not performe this duty by admonishing, reproo-

reproouing and exhorting of others, when we see them in danger to fall, but are silent at their sinnes, by this meanes their sins become ours, and thereby we make them our owne: whereas if we vse all good meanes of admonitions, &c. we shall free our selues from their sinnes: and when Gods Iudgements shall ouertake the wicked, Gods destroying Angell shall passe by such as haue mourned for their owne sinnes, and the sinnes of the people. *Ezek.9.5.*

Thirdly, this godly care of our Brethren, by all meanes possible labouring to keepe them from sinne; it is an euident marke and token of a godly man, that there is the sound worke of grace within his heart, in that he seekes the Saluation of others, and labours to bring them to Repentance for sinne, that they may be saued. It *Reason 3.*

is

is a sure note of that man that is entered into the way of Saluation himselfe, to hunger and thirst after the Saluation of another: Whereas it is euer a signe of a graceleſſe heart, to be careleſſe of other mens sins. It was a prophane speech of a prophane person: *Am I my Brothers Keeper?* Euery godly man in some sort is his Brothers Keeper, by exhorting one another dayly, by prouoking vnto good workes, and by our godly admonition, if we see him in danger to fall. So then, whether we consider that all sin prouoketh Gods Anger and Iudgement vpon all; or whether wee consider, that by the neglect of this duty, we come to partake of other mens sins; or that it is a true marke and token of true grace in the heart: we may safely conclude, that Gods people must be carefull to preuent sinne

Gen. 4.

in

in others, as in themselues.

This serues to reproue such as are so farre from preuenting sinne in others, and incouraging others in well-doing: as that rather intice others to euill, and discourage them in goodnes. And such were the Rulers in the time of Christ, who made an Ordinance, *that whosoeuer ioyned himselfe to Christ, should bee cast out of the Synagogue.* Ioh.9.22. Christ denounced a heauy vvoe against them, *that neither entred themselues, nor suffered those that would.* Luke 11.52. Many can make but a mock of sin, and can make but a pastime of wickednesse: Many be the scoffing *Ismaels* in our dayes, that are euer blearing out the tongue at godlinesse and pietie: that persecute the godly, and reproch them that will not *runne with them into the same excesse of Ryot.* Note. A heauy iudgement waiteth vpon such.

Nay, which is most lamentable and fearefull: Are there not amongst vs some Parents (to whom what should bee more precious then the poore soules of their children?) that if they haue a sonne that is godly-minded, that makes conscience of holy duties; that doe discourage them, and rather then they shall share in the inheritance of the Saints, their temporall inheritance shall be alienated from them? Oh, horrible impietie! And on the contrary, if they haue a sonne that doth tread in the Fathers steps; an Adulterer, a Swearer, a Prophane *Esau*; such a one is their Darling, this *Absalon* must be kindely dealt withall, hee must not be controuled; such Parents little thinke that by their indulgence towards their graceless children, they make themselues hereby guiltie of their childrens sinnes,

sinnes, and both shame and sorrow waiteth vpon them both, except they repent.

Againe, such are here to bee reproued, that thinke it enough if they doe not partake with others in their filthinesse and sinnes, or if they hinder no mans progression in grace and goodnes. And indeede, such is the iniquitie of our times, that it were to bee wished that many men were at this passe, that as they partake not with Gods people, so they would not partake with the wicked against them: though this shall not bee plea for any; yet such a one wee repute a good man. But such must know, that it is not inough for men not to ioyne with the wicked in his wickednes; nor to drinke and bee drunke for company with Drunkards. But God hath laid this charge vpon euery man, to

admonish his Brother, to reproue him, to exhort him, and to vse all holy helpes and meanes to keepe him from sin. Many are slacke in in this point, that will say, What haue I to doe with them? *Euery tubbe must stand vpon his owne bottome*, euery one must answere for himselfe. But a good seruant cannot see his Master dis-honoured, and he hold his peace. No more will Gods seruants; but with *Elias* will be zealous for the Lord of Hosts sake.

2. Reg. 17.

Vse 2. Secondly, this may serue to admonish vs all, and to put vs in minde of our duty herein: namely, that wee be not so possest vvith selfe-loue, as to neglect our Brethren, but to keepe them from sinning by our gentle admonitions, reprehensions, exhortations, reproofes, &c. And to help vs forward herein, consider

Three motiues to preuent sinne in others.

First,

First, the bond of the Spirit, or our neere coniunction in the body of Christ requires it. For so saith the Apostle: *Support yee one another in loue: for yee are members one of another.* It must bee in the Mysticall body of Gods Church, as it is in the Naturall body. The eye seeth for the whole body, and the feete walketh, tongue talketh, and euery member serues for the common good of the whole body. So should it be in the Mysticall body, the Church, amongst the members of the same, there must be *mutuall care each for other.* 1. Cor. 12. 25

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Secondly, consider the great benefit that doth come vnto a godly man hereby: it doth much further his reckoning and account at last; is a signe himselfe hath truely tasted of grace, that seekes to season others, and hath the promise to shine in the Kingdome of Hea- Dan. 12. 3.

2

uen as a Starre in the Firmament.

3 Thirdly, the restlesse desire of the wicked may quicken vs in this duty: *who compasse Sea and Land to make a Proselyte*: And as *Salmon* saith, *Their sleepe departs, vnlesse they cause some to fall.* Now what a shame were this to Christians, that wicked men should be more industrious to gaine others to hell, then they to saue a Soule, and to winne to Heauen? Let vs learne to make more conscience of our dutie herein. And howsoeuer by reproouing of the Sinner wee haue little hope to doe any good; many being both wilfull, obstinate, and desperate in sinning, yet let vs make conscience of our duties herein, and leaue the successe to God; by it we shall be sure not to lose our labour, but shall be sure to gaine much peace vnto our owne soules.

Prou. 4. 16.

Lastly,

Lastly, this may admonish all that are to be reprooued, that they suffer with patience *the word of exhortation*, and admonition and reproofe, if the Lord vouchsafe thee that fauour, that thou maist finde such a friend that will deale so faithfully with thy Soule. Surely the Lord intends some good vnto thee, that thou liuest vnder admonition; that thou maist bee put in minde of thy sinnes. *Dauid* prayes for such a friend and friendly reprooner, as for a singular benefit from God. *Let the Righteous smite me* (saith he) *for that is a benefit: and let him reprooue mee, and it shall be a precious oyle that shall not breake my head.* But alas, such is the securitie of our times, and men doe so settle themselues to sleepe quietly in their sins, that whether he be Minister, or priuate Christian, he shall bee accounted but a giddy-

Vse 3.

Psal. 141.5.

headed fellow that shal goe about to keepe vs waking. But vvhat though? It is the Lords worke, and woe be to him that shall doe the same negligently.

Be admonished then, my Brethren, that when we deale plainely & roundly with you for your sins, whether in publike, or priuate; we doe it in loue vnto your soules, and in obedience vnto God, who hath laid the duty vpō vs. The best that are, stand in need of this course, and faithfull dealing of their Brethren; who see many times in vs such infirmities, we cannot espy in our selues. Alas, how cold & frozen are our affections many times! how dissolute is our practice, and how dull is our memory, & drowsie our conscience! that if wee be not put in mind of our wants, and haue some at hand to quicken vs vp in good duties, what would become

come of vs? Wherefore againe and againe I say, suffer with patience the *word of Exhortation*, make much of such as will deale faithfully with thee. And to this end consider further, that if thou make'st light of their godly aduice which exhort thee for thy good in a louing maner, we do hereby prouoke the Lord to awaken vs, & to reuiue vs by sharpe corrections, which might haue beene preuented if we would haue hearkned to gentle admonitions. But if the Admonitions of thy Minister, or any faithful Christian bee grieuous, the Lord wil either make thine own heart to *smite thee*, which stroke will proue more grieuous, or stir vp some aduersary to reproach & shame thee; or else the Lord himselfe will remember thee from heauen, with some heauy visitation. And so much for this time. *Let vs pray.* 2. *Sam.* 24. 10.

THE

THE FOVRTH SERMON.

GEN. 39. 8, &c.

Behold, my Maſter woteth not what is with me in the houſe, &c.

WE haue already heard *Ioſephs* faithfulneſſe, in generall propounded, *Hee refuſed.* Now wee are to examine his reaſons, and they are both *Humane* and *Diuine*: The firſt is laid downe in this Text, *My Maſter woteth not, &c.* He

He reasoneth from that reposed trust his Master put in him, thus:

That seruant in whom his Master reposeth all his trust, hee should be faithfull:

But my Master reposeth all his trust in mee; therefore I should be faithfull.

Iosephs first reason to perswade him to be faithfull. *A fide reposita.*

It is all one as if he should haue said, Being trusted as I am, & preferred as I am, it were a most foule ingratitude thus to requite my Masters kindnesse; therefore I may not do it, I abhorre to be vnfaithfull where I am trusted.

Doctr. 1. Seruants being put in trust, must bee faithfull: so must all.

Hence wee learne, for our instruction; That such as are trusted, must be faithfull, according to the trust committed vnto them. *Ioseph* his rule holds good with all: All that bee put in trust, must bee faithfull, Master and Seruant, Magistrate, Minister, and All: All must answer the trust committed vnto

vnto them. This charge the Lord layeth vpon all Gouernours, in the fourth Commandement, that they in their owne persons sanctifie the Sabbath, and that they cause all that are vnder them to do the same.

But especially, *Ioseph's* practice and example doth teach this duety to seruants that are put in trust by their Masters, that they answer the same trust. This doth the Apostle in diuers places require in plaine termes, that seruants shew all good faithfulnesse to their Masters, and that they shew their sincerity of heart in all things. This is carefully practised here of *Ioseph*, being a seruant, hee will by no meanes bee brought to deale vnfaithfully with his Master; his soule abhorres to deale vnfaithfully where hee is trusted. A memorable example wee haue in *Iacob*:

Tit.2.10.
Col.3.22.

Gen.31.38. *Iacob: This twenty yeeres* (saith *Iacob*) *haue I beene with thee, thy Ewes and thy Goates haue not cast their yong; and the Rammes of the flocke haue I not eaten: whatsoeuer was torne of beasts, I brought it not to thee, but made it good my selfe, at my hand didst thou require it, &c.* Herein appeares the faithfull care of *Iacob* for the good of his Master. Excellent likewise is the example of *Abrahams* seruant to this purpose, who being imployed in a weighty businesse by *Abraham*, such as was to prouide a wife for his sonne *Isaac*, how carefull was hee to answer that trust, appeares by his earnest prayer vnto God to direct him therein. Here are seruants indeed, if wee thinke of our times, where there is so great vnfaithfulnesse.

Gen. 24.

Now this faithfulnesse of seruants must extend it selfe;

First,

Wherein seruants are to bee faithfull.

First, in respect of the goods of the Family, not suffering the same to be vainely wasted, or spent, or purloyned.

Secondly, in respect of the secrets of the Family, that they be not disclosed.

And thirdly, in respect of their owne labours; hee cannot be a faithfull seruant, that eats the bread of Idlenesse. There is theft in seruants stealing from their Masters their owne labours, or part of them, as in wasting of the goods of the Family.

And though this duty especially bee directed to Inferiours, yet all are tyed vnto it: All that are put in trust, must be faithfull.

God puts vs in trust with many blessings.

Now wee are all put in trust of our heauenly Father and Master, with Temporall blessings and Spirituall blessings.

Tem-

Temporal. Temporall blessings, such are our lines, our goods, our health, our wealth, our strength, our wit, credite, honour, &c. All which must bee improoued to Gods honour, and not to his dishonour.

Hos. 2.8,9. Wee must not turne his graces into wantonnesse, spend them vpon vanity, vpon our pleasures, gluttony, drunkennesse, riot, &c. but must vse them well: wee are but

1.*Cor.*4.6. Stewards of them, and therefore must bee countable; and being put in trust, in all equity we should be faithfull.

Magistrates must bee faithfull with Iustice.

Ministers must be faithfull with the Word.

Lawyers, with the cause of their Clyents.

Arbitrators with the matters of Controuersies.

Masters with their Seruants: Ser-

Seruants with their Masters: And so of all other estates and conditions of men whatsoeuer, we must answer what trust God hath committed vnto vs faithfully.

Besides, we are put in trust with many Spirituall Blessings from GOD, his Word, Sacraments, Sabbath, &c. Many are the fauours and mercies we enioy from him. Would wee know how to carry our selues vnder them, let *Moses* speake; *And now, O Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thy heart, and with all thy soule?* The Lord doth expect both faithfulnesse & thankfulnesse at our hands; that we walk worthy of his loue, and for his manifold mercies, bring forth much obedience.

Spirituall.

Deut. 10. 12. *Micah* 6. 8.

Reason 1. The Reasons of this Doctrine are, first in respect of God, who is the Reuenger of vniust and vnfaithfull dealing; many wrongs and iniuries are done in the world, that the party wronged is ignorant of: but in the meane time all things are naked before God; and though men do not know it to punish it, yet God knowing them, will punish them.

Deu. 10. 17, 18.

Reason 2. Secondly, God is the God of righteousnesse, hee is Faithfull and True; then such as are the children of God, must resemble their heauenly Father, in doing the workes of righteousnesse and equity. I come to the vses.

Vse. This serues to condemne the practice of many in the world at this day, that are both faithlesse and vnconscionable in answering the trust that is committed vnto them. Oh that such would looke

vpon

vpon *Ioseph*, a man both faithfull and thankefull! who can desire more? And this will the feare of God doe, if it bee in any, it will make men faithfull and carefull for the good of their Masters, and those that doe commit any trust vnto them: it will make them yeeld true and faithfull seruice vnto them: whereas if Gods feare bee wanting, no maruell though seruants performe but *eye-seruice*; and when their Masters eye is off them, make no conscience at all of any sinne. *Col.* 3. 22.

Now to incite seruants, and all that haue trust committed vnto them, to all good faithfulnes, I will propound certain Motiues to inforce the duty. Motiues to the duty.

First, and principally the commandement of God, who must bee obeyed, who hath required of 1

all, that they should shew themselues faithfull in their places; and men shall incurre condemnation for the breach of Gods commandement herein, as in breaking any other of his precepts.

2 Secondly, the promises of blessing made to faithfulnesse, which are many, especially this, that *The faithfull person shall abound with blessing*; it is the path-way to honour, and to be rich, and ruler ouer much, if a man be first faithfull in a little.

Prou. 28. 20

3 Thirdly, the curse of God doth surely follow vniust and vnfaithfull dealing, and such a one lyeth open to the plagues of God, which will be sure to enter into the house of euery vniust and faithlesse man; yea, many times plaguing such with the like, that as they haue dealt with others, so others haue dealt with them; or else that their sinne

sinne hath brought them to much woe and misery in the end.

Fourthly, by being faithfull to others in the vse of their things committed vnto vs, wee shall the better learne how to vse our own. For hee that is faithlesse to another, cannot bee faithfull to himselfe; but that shall be found true of him, that our Sauiour speaketh of, *If you bee vnfaithfull in another mans goods, who shall giue you that which is your owne?* 4 *Luk.16.12.*

And lastly, our faithfull and conscionable discharge of our places, and carefull indeuour to answer that trust which is committed vnto vs, doth assure vs of the Kingdome of heauen, and of euerlasting life. For true beleeuers are not onely assured by the infallible testimony of the Spirit of God, after an vnspeakeable manner, bearing witnesse with their spirits, 5 *Rom.8.16.* *1.Ioh.3.14.*

that they are the children of God: but they are assured of it also by the fruits of the Spirit, amongst which fruits faithfulnesse is not the least.

My Master knoweth not, &c.

Ioseph makes his Masters bounty an Argument to faithfulnesse: not onely the consideration of his place, A Seruant; but also the consideration of his Masters bounty, that moued him to faithfulnesse, as it appeares, partly in this Reason of his, and partly in the two next that follow.

Doctr. 2. The more blessings God betrusts vs withall, the more faithfull wee should be.

Hence wee learne, that the more mercies and blessings God doth betrust vs withall, the more faithfull wee should bee, and the more conscionable in our places. *Ioseph* is here moued to deale faithfully, from the consideration of Gods

Gods goodnesse vnto him, that had blessed him so, with so many blessings. Hee doth carefully record Gods mercies, and makes them so many bands to binde him to God; and so many blessings the Lord bestoweth vpon him, hee makes them so many Arguments to prouoke him to thankefulnesse. The more wealth, the more health, the more knowledge, or whatsoeuer good thing else the Lord bestowes vpon vs, should prouoke vs to more conscience, to more diligence, to more faithfulnesse, and to more obedience to that God who hath betrusted vs with so many excellent blessings. That this is so, it is plaine by the Lords manner of conuicting of *Dauid*, after hee had sinned, by *Nathan*, saying, *Thus saith the Lord God of Israel, I anointed thee King ouer Israel, and deliuered thee out of* 2. *Sam.* 12. 7,8,9.

the hand of Saul, *and gaue thee thy Lords house, and thy Lords wiues into thy bosome, and gaue thee the house of Israel and of Iudah, and would moreouer, if that had beene too little, haue giuen thee such and such things: wherefore then hast thou despised the commandement of the Lord, &c?* So that this was it that made *Dauids* sinne exceeding sinfull, that hauing receiued many blessings and benefites from the Lord, which should haue prouoked him to obedience & faithfulnes, that notwithstanding the same he so highly dishonoureth God by sinning against him. This is a thing which seemed very equall and iust vnto the deuill himselfe; when the Lord iustified his seruant *Iob*, that

Iob 1.8. *he was an vpright and a iust man, one that feareth God, and escheweth euill:*

Verse 10. The deuill makes answer, *Doth Iob feare God for naught? Hast thou not made*

made a hedge about him, and about his house, and about all that he hath on euery side, &c? Concluding hereby, that it had been *Iobs* sinne indeede, if hauing receiued so many blessings from God, he should not haue beene faithfull to him. The Lord sheweth by his Prophet, how graciously he dealt with the people of the Iewes; planting them as a *Vineyard* on a very fruitfull Hill: and how many fauours and blessings the Lord bestowed vpon them, he sheweth vnder the similitude of a *vineyard* that is well fenced, and digged, and planted with the best plants, &c. Meaning indeed thereby, the great and manifold fauors the Lord shewed to this people. But what followed? The Lord hauing blessed them with so many blessings, it is said, *that he looked it should bring foorth Grapes*: that is, the fruits of obedience

Esa. 5.2.

dience and thankefulneſſe: But herein appeared the great ingratitude of the people, that notwithſtanding theſe ſauours and mercies of God, *they brought foorth wilde Grapes*, that is, the bitter fruit of Sinne, Apoſtaſie, and Rebellion. So that wee may hence ſafely conclude, that the more ſauours, the more mercies, and the more bleſſings Almightie God betruſts vs withall, the more faithfull we ſhould be.

Reaſon. And there is great reaſon why wee ſhould thus carry our ſelues vnder Gods mercies and bleſſings; becauſe *where much is giuen, much ſhall bee required*: And for great mercies, the Lord doth looke for great thankefulneſſe, and great obedience. The earth yeelds to the Husbandman, the fruit of his paines: So ſhould wee vnto God, the fruit of his mercy.

Now

Now if the Mercies of GOD should stay vs from sinne, and pronoke vs to obedience and thankefulnesse: miserable then and fearefull is the condition of such, as by Gods mercies and blessings take occasion of more libertie to sinne; Surely their damnation doth not sleepe: As if the Lord hath bestowed vpon them riches, abuse the same to oppresse and to wrong others, thinking then that no man should stand against them, be the matter neuer so vniust; *Wee are Lords, who shall controule vs?* So if they be in fauour with the Prince, abuse the same to the hurt of others: yea, many times to the hurt of Gods Church, which is most fearefull. Some againe that haue wisedome, to scoffe at others that are simple-hearted. Others, to beare themselues (if they doe any wrong) vpon their Lords and Masters:

Vse 1.

Psal. 12.

Masters: I shall get such a one and such a one to speake for me. Thus they abuse Gods fauours and blessings, turning his grace into wantonnesse. Such persons shall neuer escape Gods Iudgements.

Vse 2. Secondly, this serues for matter of instruction, to admonish all to make a holy vse of the mercies and blessings of God bestowed vpon them, that they may prouoke them to godlinesse, faithfulnesse, thankefulnesse, obedience, &c. Thus doth godly *Ioseph* here. Gods bountifull dealing towards him, binds him to his good behauiour, and prouokes him to deale faithfully with his Master. Let vs then call to minde what God hath done for our soules, for our eternall Election, Vocation, Iustification, continuall Preseruation; and how many other innumerable blessings hee hath bestowed vpon

vs

vs besides; giuing vs health of body, the comforts of this life, which many others want: and let vs with *Ioseph* here make them as so many arguments to perswade vs, and motiues to induce vs to faithfulnesse and obedience. Say we with good *Nehemiah*; *Should such a one as I fly?* Should such a one as I that haue receiued so many fauours and mercies from God; should I so farre forget the Lords mercies, as to sinne against him, commit Adulterie, bee drunke, sweare and dis-honour him vpon his Sabbaths? I will rather suffer any iniury, then I will doe such wickednesse, and sinne against my gracious and mercifull God. This no doubt, would be the fruit of the remembrance of this dutie. Oh then let vs be carefull to remember and thinke vpon it, that we are all to walke in such a measure of

Neh.6.11.

of faithfulnesse in our places and Calling, and such a measure of holinesse in life and conuersation, as may be answerable to Gods mercies vnto vs; and those manifold blessings hee hath bestowed vpon vs.

My Master knoweth not, &c.

BEfore I leaue this first Reason of *Ioseph*, there is one principall Instruction that the words may affoord vs more, namely:

Doctr. 3. We must not abstaine frō sinne, so much for feare of men, as of God.

That it is not inough to abstaine from sinne, when men shall know of it, and that the same will come to light: but though none should know of it, wee must striue against sinne, and euery euill way; euen those sinnes that secretly might haue beene committed, and without danger to be knowne of men. For thus doth *Ioseph* here approue him-

himſelfe vnto God, by making conſcience of that ſinne the world could not condemne him for: the conſideration of this, that the Lord did ſee him, and behold him; that hee was euer in his preſence, and ſhould one day bee called to giue vp account vnto him of all his wayes, words and workes. This wrought vpon him, kept him from ſinne, and made him faithfull to his Maſter. For howſoeuer many ſinnes be committed very ſecretly, and carried cloſely, that no man can accuſe them, or witneſſe againſt them, no nor ſo much as ſuſpect them: Yet notwithſtanding God will finde them out and arraigne them at his Barre, and bring the ſinner to iudgement for them. This Omniſcience, and omni-preſence of Almighty God, the Prophet *Dauid* acknowledgeth, when he ſaith; *Thou knoweſt* *Pſa.139. 2,3.*

my

my ſitting, and my riſing: Thou vnderſtandeſt my thoughts afarre off: thou compaſſeſt my pathes, and my lying downe, and art accuſtomed to all my wayes. And againe: *There is not a word in my tongue, but thou, O Lord, knoweſt it altogether.* This made *Dauid* to walke in ſo conſtant and holy a courſe. The conſideration of Gods preſence made him tender-hearted, when hee might haue killed *Saul*, and kept him in, as with a reyne or bit. And the Lord exhorteth the people of Iſrael in this manner: *Defile not the Land which yee ſhall inhabite wherein I dwell: For I the Lord dwell amongſt the children of Iſrael.* And againe, *Moſes* ſaith to the people: *The Lord thy God walketh in the middeſt of thy Campe to deliuer thee, and to giue vp thine enemies before thee; therefore ſhall thy Campe bee holy.* Where wee ſee, how the Lord

Num. 35. 34

Deu. 23. 14.

Lord mooueth his people to holineſſe towards him, becauſe of his continuall preſence with them. And in diuers other places of Scripture, ſtill the preſence of God that is moſt holy, is brought in, vrging vs to the duties of holineſſe of life. And this was the Reaſon that *Dauid* vſed to *Salomon* his ſonne; exhorting him to ſerue the Lord. *The Lord* (ſaith hee) *ſearcheth all hearts, and vnderſtandeth all the imaginations of thoughts.* 1.*Chro.*28.9
He makes there the conſideration of Gods preſence, to be an excellent preſeruatiue againſt ſinne; and forceable motiue, to quicken him in good duties. And this the Prophet *Ieremy* ſetteth downe, *I the Lord ſearch the heart, try the Reines, euen to giue euery man according to his wayes.* *Ier.*17.10. 2.*Sa.*16.7. *Pſal.*7.10.
The Scripture is full of ſuch Teſtimonies, all tending to this end, to let vs vnder-

stand, that God is priuy to all our wayes, words and workes: whose omnipotent and all-seeing presence should more terrifie frō sinning, then if the eyes of all men and Angels were fixed vpon vs.

Reason 1. And great Reason. First, because it is impossible that any thing in heauen or earth should hide vs, or our workes from the knowledge of the Lord; he seeth all things, and beholdeth all things. Neither the darkenesse of the night, nor the secrecie of the place, nor the politique deuices of men can help vs to conceale vs. *Iob 34.21.* And this doth the Prophet *Dauid* acknowledge, when he saith: *Whither shall I goe from thy Spirit? or whither shall I fly from thy presence? If I ascend vp into Heauen, thou art there: If I make my bed in Hell, behold, thou art there, &c.* There is nothing can hinder his sight. So *Psal.139. 10,11.*

that

that it is not the hope of secrecie, that may embolden any in sinne, seeing all things are naked before him.

Secondly, as the Lord is priuy vnto all our wayes, words and workes, and that nothing can bee hid from his eyes: So the Lord hath, and dayly doth bring to light many secret sinnes, and punisheth the same, which no man in the world was able to detect the sinner of. Hee saw the sacriledge of *Achan*, though hee committed the same secretly, and so as none of the people could accuse him or detect him. *Iosuah* for all his wisedom and gift of discerning, could neuer haue discouered him, had not the Lord found him out. Thus did the Lord discouer the hypocrisie of *Ananias* & *Saphira*. Who would haue thought thē but very zealous Christians? Very forward

Reason 2.

Ios. 7.

Act. 5. 3, 9

they seemed to bee as any other, euen to part with their possessions for the Churches sake. But howsoeuer they might deceiue men, they could not deceiue the Lord, *who will not be mocked:* he discouered their secret hypocrisie, and pursued them with iudgement from aboue. And the like may be said of *Iudas*; when none of the Disciples could espy it, Christ points him out. How marueilously hath the Lord made knowne himselfe herein in our dayes: bringing to light many Murthers and Treasons, secretly contained and concealed a long time, and brought both shame and confusion vpon the heads of them that haue beene guiltie therein! So then, whether we consider that all things are naked and open before God; or that the Lord doth bring to light such secret impieties that

Mat.26.22.

are

are hidden from the world, and the eyes of men, and punisheth most seuerely the same; wee may conclude, that wee must abstaine from sinne, not so much for feare of men, as for feare of God, before whose glorious presence wee euer stand.

This serues first of all to condemne the practice of many in the world; that, so they can keepe their sinnes from the eyes of men, they regard not the eyes of God; as if the Lord either saw them not, or regarded them not. But alas, he which is more to be feared then all the world besides, beholdeth what we doe, and will bring bring euery worke to iudgement, with euery secret thing, to reward it, whether it be good or euill. All things are open and naked before his eyes: And howsoeuer they may escape the iudgment of man, *Vse* 1.

such shall neuer escape the iudgement of God. Others there are which are more vile, and more sinfull, that neither the consideration of the presence of God, nor of man, can any whit keep them from sinning: And though that God and man doe know of it, yet they will doe it. These men are like vn to *Ieroboam*, of whom it is said, that *hee euen sold himselfe to doe wickedly in the sight of the Lord.* Oh, the horrible impietie that is committed in these dayes, and yet men blush not at it, but in stead of being ashamed at their villanies, they vaunt themselues in their wickednes, putting vpon Vice, the name of Vertue, as if they had bid defiance vnto God, to heauen, & to men! But the Lord that hath suffered such persons a long time to run on thus in their sinnes; his fearefull iudgements at the last shall bee sure to ouertake

ouertake them. And the Lord that doth see and behold their wickednesse, who can enioyne him to be silent at their sinnes, that hee publish them not to all the world?

Secondly, this Doctrine, as it serues to condemne the prophane practice of the men of this world, that seeke onely to hide their sins from men, not caring for the all-seeing presence of the Almightie: So it may serue to admonish vs all, to make conscience of sinne, and of euery euill way, euen because the Lord beholds vs, though no man in the world could detect vs. This was it that preuailed with *Ioseph* here; Gods presence kept him, not the feare of man, but the feare of God restrained him from sinne. This is the counsell that *Salomon* giueth, vpon this consideration: *Why wilt thou, my sonne, bee ra-* *Vse 2.* *Prou. 5. 20, 21.*

ushed with a strange Woman, and imbrace the bosome of a stranger? For the wayes of man are before the eyes of the Lord, and he pondereth all his goings. Where *Salomon* warneth vs from secret sinnes; because the eyes of God are euermore vpon vs, and vpon our most secret actions. He is said to haue eyes *like a flame of fire*, to behold the most secret sinnes: And feete like fine brasse, to tread downe the wicked like a Potters Vessell. Let vs then be perswaded of this most certaine truth, and haue it written in our hearts, that all our wayes, words, and workes, are open and naked before him, that so we may not sin against him.

Reu.2.

Heb.4.13.

And thus much for the nature of *Iosephs* first Reason, to perswade him to faithfulnesse: The reposed trust of his Master in him. The second followeth.

There

There is none greater in the house then I.

HErein is laid down *Iosephs* second Argument, or Reason, to perswade him to Faithfulnesse; and that is taken from his Authority, *There is no man greater in the house then I*: Hee reasoneth from that honour and authority his Master had giuen him, thus;

Iosephs second Argument to perswade him to faithfulnes *ab authoritate.*

Hee that is raised from a meane estate to a great, and from a seruant to bee a Ruler, ought to bee faithfull vnto him that hath bestowed this honour vpon him:

But my Master hath thus aduanced me, from a meane estate to a great; from a seruant, to be a Ruler in his house; *Ergo*, I should bee faithfull vnto him.

Ioseph,

Ioſeph, wee ſee heere, makes his honour and preferment beſtowed vpon him by his Maſter, to bee a Motiue vnto him to keepe him from ſinne. It were a moſt horrible and vnſeemely thing, for one in place of Authority, whoſe example of holy life ſhould bee a patterne for all inferiours to follow, to commit ſuch an abomination. This is the nature of *Ioſephs* reaſon here: Whence wee conclude our Doctrine: namely,

Doctr. 4. The greater place muſt haue the greater care of example of life.

That the greater place we haue, the greater care we muſt haue of our example. For ſuch Prince, commonly, ſuch people; therefore they that are ſet in Authority and are in eminent places aboue their brethren, whether in the Church as Miniſters, or in the Common-wealth as Magiſtrates, or in the Family as Parents or Maſters; theſe being exalted aboue others,

others, haue a charge also aboue others, that euery one walke worthy of his Calling. *Ioseph* being called to be a Ruler in his Masters house, concludes that hee is bound to haue the greater regard to his walking, to his life and behauiour, that by no meanes hee giue any occasion of offence to any that are vnder him. This made *Iosuah* to say (being called to be a Gouernour of the people) *I and my house will serue the Lord.* This made *Dauid* to enter couenant with God, when the Lord had brought him to the Kingdome of Israel: *I will* (saith hee) *walke in the vprightnesse of my heart in the middest of my house.* And surely there is great hope the people will bee good, where their Rulers are good, and where they doe well, the people will doe the better. *Cornelius* being a religious Captaine, had a reli-

Iosu. 24. 15.

Psal. 101. 2.

Act. 10. 2.

religious house; And *Abrahams* Family was a godly Family, because *Abraham* was a godly man. When the people saw the zeale and feruencie of *Ezechiah*, that hee spared no cost to further the worship of God, it kindled in them a loue to doe his seruice, and they reioyced exceedingly. And the like may bee said of *Iehoshaphat*, *Iosiah*, *Nehemiah*, and diuers others remembred in Gods Book, being the Heads and Rulers of the people; they went before others in zeale, in godlinesse, and piety, and accounted it a shame, for others to match them in goodnes, whom they ouer-matched and ouer-mastered in greatnesse. This made that blessed Apostle of Christ to exhort the people, and to say, *I beseech you to walke so, as yee haue vs for an example*: And againe, *Yee your selues know how yee ought*

Esay 49.23. 2.*Chron.*30. 24, 25.

*Nehem.*6.11

2.*Thess.*3.7.

*Act.*20.28.

ought to follow vs: for wee behaued not our selues inordinately among you. Hee vrgeth there his owne example, to prouoke them forward. The like is againe in diuers other places of *Pauls* Epistles, *Take heed to thy selfe, and to the flock that dependeth on thee.* Such therefore as are aduanced aboue the people, as the head is aboue the body, ought to bee more zealous and forward in the wayes of God, then others of meaner place, and of lower ranke. 1. *Pet.* 5. 2.

And this Doctrine will bee the more apparant vnto vs, if wee consider the nature of the Reasons that follow, seruing to second the same. First, the Lord hath to the same end set them apart from the rest of their brethren, and set them in a degree of dignity aboue them, that as a Candle set vp on high, they might giue light *Reason* 1.

vnto

vnto others. Wherefore else are they aduanced to honour? Is it to magnifie themselues, to sit at ease, to liue in pleasure? or to delight themselues in their high Titles of honour and dignity? or to haue others come & creepe and crouch vnto them with cap and knee? No, no, but that such might execute their high places with zeale of Gods glory, and by their godly life and conuersation propound themselues a patterne of holy life vnto others. And to this purpose memorable is that example of good *Nehemiah*, who being counselled to hide his head, and to shut the doores of the Temple vpon him, because of the great danger hee was in of the enemy, hee maketh this answere with a kinde of indignation, *Should such a man as I flye?* q. d. It is God that hath called me to this place of honour, and

Nehem. 6. 10,11.

and to bee Chiefe of the people; my life is not so deare vnto me, to neglect my Calling and People; I will stand it out and discharge the place of my Calling, and leaue the succesſe vnto him.

Secondly, the example of great personages and men in authoritie draweth many after them, either to vertue or vice. Where there are godly Rulers, and such as feare God in place of authority, the people that are gouerned, will (at least) seeme to feare him likewise. They are the White all look at; And therefore as in a white paper a little blot is sooner seene, then many blurres in a browne: Euen so in Rulers and Magistrates, a little fault is sooner espied, embraced, and followed, then many of the like nature in the meaner ranke of people. Such men neuer sinne or fall alone, but when they sinne, *Reason 2.*

ſinne and fall, they make others to ſinne and fall with them. As a mighty Oke when it falleth, caſteth downe the little ſhrubs that are neere it; or like vnto a corner ſtone, which being ſhaken and fallen, a whole heape of little ones follow after. They neuer offend as a priuate man, but all their actions are Exemplary, and either doe bring much good, or much hurt vnto others: So true is that of *Salomon*, *If a Ruler harken to lyes, all his ſeruants are wicked.* As the oyntment that was powred on *Aarons* head, ranne downe to his beard, and ſo to the skirts of his garments: Euen ſo the impiety and wickednes of the Maſter runneth about through the whole Family, corrupting and infecting all that are in it. *Caiphas* was againſt Chriſt: and were not his men againſt him likewiſe? When *Herod* began e

Prou.29.12.

Mat.26.69.

Luk.23.11.

beganne to offer indignity to our Sauiour, all his Traine were ready to ioyne with him. And when that *Ahab* set himselfe against *Michaiah*, the seruants are of the same minde. This is plainely to bee seene both in the Church and the Common-wealth: If the Magistrates bee prophane, the subiects are little better; If the Minister bee careleſſe and vnconscionable in his place, how great is the wickednesse amongst the people? And so in the Family, if the Head be wicked, all that are vnder him are corrupted, and are ready to follow their *Leaders*. 1. *Reg.* 22. 8.

Thirdly, the greater place must haue the greater care of example of life, because that such lie open to Gods iudgements as well as others, if not before others. God accepteth the person of none; *Tophet is prepared of old, for the King,* *Reason* 3. *Esay* 30 33.

as well as for the Subiect: And howsoeuer they, being great in the world, can pleade with men, and many times are emboldened in sinfull courses, because there are none amongst men that dare call their wayes into question; their Oppressions, their Sabbath-breaking, their open Prophaneness, Whooredomes, Cruelty, and Sodometry, &c. yet they cannot pleade with the Lord, and shall not escape his iudgement, who will bee sure one day to call their wayes to account, and hauing kindled his wrath, shall bee sure to taste of his vengeance. The Lord commanded a thousand of the Rulers of the people to be hanged vp against the Sunne in one day, because they stayed not the people from ioyning themselues vnto *Baal Peor*. And had *Eli* hearkned to God, and corrected his sonnes,

Numb. 25. 4, 9.

sonnes, the Arke had not beene taken, his sonnes had not beene killed, nor himselfe come to that end: but being the Priest, and a Iudge in Israel, one that should haue beene iealous of the glory of the Lord, when hee forgot himselfe and forgot the Lord, the Lord had no pittie of his yeeres, no mercy on his children, nor compassion of his owne life. So then, whether wee consider that God to this end hath set some apart from the rest of their brethren, that as a Candle set vp they might giue light vnto others; or that example either to vertue or vice, draweth many after them; or that because men in great places and Authority, lye open to Gods Iudgements as well as others, if not before others; wee may safely conclude the vndoubted truth of this Doctrine, That

such as haue the greater place, must haue the greater care of example of life. I come to the Vses.

Vse 1. First, this Doctrine serueth for matter of instruction to great men, to all Magistrates, from the highest to the lowest; to great men, and such as are in place of authority, that they labour to get the feare of God into their owne hearts, and learne how to carry themselues in their high places of authority, seeing either much good, or much hurt doth come vnto the people by their example: If they would haue good *Followers*, they must themselues be good *Leaders*; They must not think others wil heare them speak, when they are deafe themselues; or bid others to goe, and themselues stand still: for herein they shall but shame themselues, lose their grace with God, and diminish

nish their authority with men. Inferiours thinke themselues priuiledged by the examples of their Superiours; they effect as much in the soule, as the sight of *Iacobs* roddes wrought with his Masters Ewes: and therefore as the Queene of *Sheba* pronounced the seruants of *Salomon* happie, that *stood euer before him and heard his wisedome, &c.* so are such Inferiours happie, that liue vnder the gouernment of godly and religious Superiours, whether they bee Magistrates, Ministers, Parents, or Masters. So on the contrary side, miserable is the estate of such as liue vnder the gouernement of wicked Magistrates, careless Ministers, and profane Heads of a Family, where there is nothing else but examples of impiety. The Prophet *Ieremy* complaineth, that the *Chiefe had no knowledge, and the great men* *Ier.5.5,9.*

had broken the yoke, and burſt the bonds. Woe therefore vnto the Land: the Lord would viſit for theſe things, and his ſoule bee auenged on ſuch a Nation as this. Where he ſheweth, that where there bee men in Authority that are voide of true knowledge and vnderſtanding, and the feare of God, all that are vnder them, fare the worſe for them. When the chiefe Magiſtrates are negligent in good duties, and looſe in life, make no conſcience at all of Gods worſhip and ſeruice, no marueil though a whole Kingdome, Citie, or Pariſh lie weltering in all vngodlineſſe. It
2. Reg. 3. 3. was *Ieroboam*, a ſinfull King, that made the people to ſinne. And when the Emperours fauoured *Arius*, multitudes of men became
Rom. 12. 3, 4 *Arians*. The Red Dragon fals not alone, but with his tayle drawes downe others. Oh that all that

are

are put in Authority, would duely consider this, what an effectuall Sermon their holy walking is to others! whereas if they walke inordinately, they are a meanes to draw others to the like sin, and so make themselues guilty, not onely of their owne sinnes, but the sinnes of others.

Secondly, seeing the godly life and conuersation of such as are in Authority, is so effectuall to preuaile with Inferiours: wee are hence taught a Christian duetie; namely, to commend our Magistrates, Ministers, and others in Authority, vnto God in our prayers; That the Lord, that hath the hearts of all men in his hands, would bee pleased so to dispose of them, that they may bee carefull of our good, that vnder them wee may leade a peaceable and quiet life, in all godlinesse and

Vse 2.

honesty; this must the Lord doe for them and for vs, and so shall they bee instruments of much good vnto his Church; and wee receiue no small benefite by them, being prouoked to godlinesse by their godly example. Godly Magistrates bring the greatest blessings vnto a people and Country; they are Nursing Fathers to the Church, they are the light & glory of the Kingdome, they are the meanes of the erecting vp of the pure worship of God, that euery man may sit vnder his owne Vine, & be kept from outrages, violence and oppression, & abide in rest and peace free from danger. Seeing then that we receiue these, & sundry other blessings from them, and vnder them, it is our bounden dutie to pray for them, and to blesse God for them.

Vse 3. Last of all, seeing that the examples

amples of such as are in authoritie, are so auaileable for imitation of inferiours: Wee are taught hence, that if we liue in such places where there are vngodly Magistrates, and careleſſe Miniſters, vaine & prophane Maſters, whoſe wicked liues are ſo dangerous to ſpoile vs, and to corrupt vs; that we be very carefull to look well to our ſelues, & to our own walking; that we make not their examples a rule for our liues: but by their faylings learne to beware. Let none be inſtruments of euil for another mans pleaſure. Rather let them remember the ſpeech of the Apoſtle, *Wee ought rather to obey God then Man.* It ſhall not excuſe any to ſay vnto God: I haue done but as others haue done: the Magiſtrate, the Miniſter, my Maſter, &c. No, no, euery man doth ſtand or fall to God and himſelfe.

It

It will little boote any to ſay, I may thanke my Maſter for this or that; hee made no conſcience of Swearing, of prophaning the Sabbath, and his example made me thinke it nothing. This plea ſhall not auaile any, in the ſearching Day of Gods account.

There is no man in the houſe greater then I.

Doctr. 5. Good turnes and kindneſſes ſhould not bee forgotten.

BEfore we leaue this Reaſon of *Ioſeph*, we may conclude from it another inſtruction: and that is, That good turnes and kindneſſes receiued ſhould not be forgotten. *Ioſeph* is mooued here to be faithful, by his Maſters benefits, and reposed truſt in him. The nature of all his Arguments and Reaſons tend to this end, to keepe *Ioſeph* from returning euill to him, from whom he had receiued good. *Da-*

uid

uid that holy man of God, is both carefull and faithfull to performe his duty herein. *He shewed kindnes to* Hanun *the sonne of* Nahash, for his fathers sake, from whom *Dauid* before had receiued kindnesse. 2. Sam. 10. 2
And againe, so mindfull and thankefull was he, for that faithfull loue he receiued from *Ionathan*, as that he makes diligent inquirie amongst all his Seruants, saying: *Is there not any left of the house of* Saul, *that I might shew him mercy for* Ionathans *sake*? 2. Sam. 9. 1. And when that *Mephibosheth* the sonne of *Ionathan* was brought vnto *Dauid*, how kindly and louingly doth hee entreat him, appeareth by his causing of him to eate at his table continually. And hee was much mooued, when he was so churlishly dealt withall by *Nabal*, at whose hands *Dauid* had deserued so much good, in preseruing of 1. Sam. 25.

flockes. And indeede God was more offended with *Nabal*, then *Dauid* was, and reuenged his quarrell vpon him, for his great ingratitude, with no lesse a punishment then the stroke of death. Againe, *Dauid* complaineth of the same sinne in his Aduersaries, in this wise, that *they rewarded mee euill for good, to the great discomfort of my soule.* And further, their vngratitude is aggrauated by that great kindnesse that *Dauid* shewed vnto them, that *when they were sick,* (saith *Dauid*) *I put on sackcloth, and humbled my soule with fasting, &c.* This was it that made their sinne exceeding sinfull, that *Dauid* performing vnto them the office of a faithfull friend indeede, so carefully to seeke the preseruation of their liues, that they should seeke to take away his. *Ioseph* thinkes it a thing very vnreasonable, that hauing receiued

Psal. 35. 12, 13.

ceiued so many fauours from his Master, he should not performe the office of loue and kindnes vnto him againe. The reasons serue to shew the truth of the Doctrine more cleerely, and the necessitie of the dutie.

And the first may be taken from the very bond of Nature: vnlesse men be void of naturall affection, Nature teacheth to requite good with goodnes. Religion goeth beyond Nature, and teacheth to returne good for euill. So that not to returne thankes, and to answere one kindnes with another, were not onely an Argument that such a one doth not practise the rule of Religion; but more hereby makes manifest, that he is without euen naturall affection. *Reason* 1.

Secondly, it is a note of true loue, that it seeketh not his owne good, but the good of his Brother, *Reason* 2.

ther, and so is ready to answere loue with loue. For that loue that aymeth at it selfe, is nothing else but selfe-loue, which is farre from receiuing any reward at Gods hand, vnlesse it be to be punished. But true loue is so exercised about the thing beloued, that in regard thereof, it is often negligent about it selfe. And thus the Apostle setting out the properties of loue, saith: *That it suffereth long, is bountifull: Loue enuieth not: loue doth not boast it selfe, it is not puffed vp, it disdaineth not, it seeketh not her own things, &c.* So then, whether wee looke vpon the bond of Nature, which teacheth vs to requite good with good; or whether we looke vpon the propertie of true loue, that seeketh not its owne: We must conclude the instruction, that good turnes and kindnesses should neuer be forgotten.

1. Cor. 13. 4, 5.

Seeing

Seeing this is so, that good turnes and kindnesses should not be forgotten, but that loue should be requited with loue againe: this serues to reprooue such, as no lesse then Monsters in Nature, and enemies to the grace of Christ, which hauing receiued many kindnesses from their Brethren, returne them euill for good, and hatred for their good will. Many such hollow-hearted friends met *Dauid* withall in his time, who had words as soft as oyle, but warre in their hearts. Many meete with *Dauids* reward in these dayes, who are most violent and bitter against their best friends, and those that deale most faithfully with their soules. What entertainment doe Gods faithfull Ministers finde at the hands of those whose saluation they desire and labour for; let *Ieremy* speake, and the rest of the Lords

Vse 1.

Psal. 35.

Lords Prophets make answere: For thus doth he complaine vnto the Lord, saying: *Shall euill bee recompenced for good? For they haue made a pit for my soule. Remember that I stood before thee to speake good for them, and to turne away thy wrath from them, &c.* He appeales vnto God, that hee laboured earnestly for them, and sought their good: but none more odious vnto them then *Ieremy* was. And is it otherwise in our dayes? He that shall deale faithfully betwixt God and mens soules, and cry out against the iniquities of the times, may meete with *Ieremies* reward. And that godly *Micha*, that is not afraid to speake the truth vnto *Ahab*, may meete with *Michas* reward. What then? It is the Lords worke, and woe vnto him that shall doe the same negligently: Their sinnes shall be the greater, and them-

Ier.18. 20,21.

themselues so much the more inexcusable, when the day of reckoning shall come. *Ioseph* he abhors such vngratefulnesse, to receiue good from his Master, and to requite the same with euill; vvhose godly practice and example, shall one day condemne the great ingratitude of such as are no lesse bound vnto this duty, then *Ioseph* to his Master.

Secondly, this may serue to admonish vs, that we shew not our selues at any time vnthankefull vnto God, sithence it is so odious a sinne to bee vnthankefull vnto men. Now God hath bestowed many good turnes vpon vs, both vpon our soules and bodies; *Behold what loue the Father hath shewed on vs, that we should be called the sonnes of God*, made vs of the slaues of Satan, the sonnes and daughters of God: he hath giuen vs health

Vse 2.

1. Ioh. 3. 1.

of body, peace, plenty, the free vse of his Word, Sacraments, and Sabbaths: yea, more then all, life and saluation more worth then a world. Let vs be affected with these things, and say with the Prophet *Dauid*, *What shall I render vnto the Lord for all his benefits towards mee? I will take the Cup of Saluation, and call vpon the Name of the Lord.* And forasmuch as the Lord hath bestowed vpon vs many blessings, let vs with lips, and liues, returne vnto him many praises.

Psal. 116. 12, 13.

And thus much for *Iosephs* second Argument or Reason to perswade him to faithfulnesse, taken from his Authoritie. The third followeth.

Nei-

Neither hath hee kept any thing from me.

HErein is laid downe *Ioſephs* third Argument to perſwade him to faithfulneſſe; and that is drawne from his Maſters bounty and liberalitie: *Neither hath he kept back any thing from me.* He reaſoneth from that kindneſſe his Maſter had ſhewed towards him, thus:

Ioſeph's third Argument to perſwade him to faithfulneſſe, *à liberalitate.*

Hee that hath receiued many kindneſſes from another, ought not to returne euill for good: but rather to performe euery duty of loue and ſeruice vnto him, and to be faithfull.

But my Maſter hath ſhewed me many kindneſſes: *Hee hath not kept back any thing from me: Ergo,* I ſhould be faithfull vnto him.

Ioſeph then makes his Maſters kind-

kindnesse shewed vnto him to be a motiue vnto him to keepe him from sinne. He accounts it a most fearefull thing for a man to receiue many fauours and kindnesses from another, and to requite it iniuriously againe. He concludeth, that kindnesse requireth kindnesse, q. d. He is liberall to mee: I must not be sparing to him. Hee hath kept back nothing from me, shall I hold any duty from him?

Doctr. 6. Kindnesse requireth kindnesse.

The Doctrine which we may conclude hence for our Instruction, is, that such as haue receiued kindnesse from others, should hold themselues bound to shew themselues kind againe. Both the Law of God and of Nature doth

2. *Sam.* 9. 1. binde vnto this dutie. *Dauid* hauing receiued kindnesse from *Ionathan*, is mooued to bee kinde to *Mephibosheth* for *Ionathans* sake. And such doe shew themselues void

void of all reason, equitie, and conscience, that being well vsed, and hauing receiued much kindnesse from others, deale badly againe. *Ziba* was well vsed, but dealt badly againe. *Nabal* receiued much kindnesse from *Dauid*: yet dealt churlishly with *Dauid*. And this was that sore accusation Almightie God laid to the charge of the people of Israel: *I haue nourished vp a people, and they haue rebelled against mee.* God was not wanting vnto that people in any thing to doe them good: but gaue them his ordinances, to serue him; his Prophets to instruct them; his Word to gouern them; besides many other temporall blessings: for the which the Lord saith, he expected *Grapes*, that is, the fruits of Obedience and Thankefulnesse: But in stead thereof, they brought forth the bitter

2. *Sam.* 16. 1.
1. *Sam.* 25.
Esay 1 2.

fruit of al impietie & vngodlinesse. But this Doctrine was handled the last before, and vrged both with Testimonies of Scripture and Reasons. I will not therefore prosecute the Instruction here. Onely wee will propound our vse: which is,

Vse. That we be carefull to take notice of those fauours and kindnesses that we receiue both from God and Man, and with *Ioseph* here, make them bands to binde vs to the like duty to them. There cannot bee to Gods children a greater prouocation to faithfulnesse in his seruice, then carefully to registe, store vp, and to keepe in memory Gods blessings, his benefits and kindnesses shewed to vs-ward; there scarce being any, but may say in some thing, that God hath beene more gracious vnto him, then vnto many others.

Com-

Compare thy selfe as a man with other creatures: and thinke that God might haue made thee as one of them, a beast without Reason. Compare thy selfe as a Christian, with others that neuer heard of Christ: as a sincere Christian, with Hypocrites: and for thy outward Calling, whether it be to Magistracie, or to the Ministery, or the like, with others, yea thousands indeede vvhich come short of thee: and then see whether God hath not bound thee vnto himselfe, and that thou must needs bee guiltie of a high degree of vnthankefulnesse, if thou shouldest not walke worthy of his loue, and honour him that hath thus honoured thee.

And as this dutie is to be performed vnto God, so vnto man, their fauours & kindnesses vnto vs must not be forgotten: but must

binde vs to performe the duty of loue and kindnes vnto them againe. It is the rule of our Saui-our: *Whatsoeuer yee would that men should doe vnto you, doe yee the same to them.* We our selues desire that others should trust vs, that they should deale louingly, kindely, and faithfully with vs: Equitie and conscience then requires that we should answere that trust, and shew our selues both louing and faithfull vnto them againe. But of this before.

Neither hath hee kept any thing from me.

Verse 3. WE may see in the beginning of this Chapter, how God blessed the Egyptian for *Iosephs* sake, and made all that hee tooke in hand to prosper; Godlinesse onely hauing the promise of

of this life and the life to come. Now as the Master fared well by *Ioseph*, and was blessed for his sake, so hee dealeth liberally with *Ioseph* his seruant; hee kept not any thing from him; Hee saw that *Iosephs* pietie serued for his profite, though he cared not for the same to learne it himselfe, and hee serues his owne turne both with it, and him. A common practice of earthly-minded-men. Yet notwithstanding herein appeares a good Nature in this Egyptian, that he doth trust *Ioseph* being an Israelite, and is not wedded vnto an Egyptian, his owne Country folke, but yeelds him fauour, not taking account of any thing vnder him.

Doctr. 7. As we haue good from our seruants, so should we deale well with them.

The Doctrine which wee gather hence for our instruction, is; that as wee haue had good by the industry of our seruants, so wee should againe deale well with them.

them. There is a reciprocall duty that ought to bee yeelded from the Maſter to the Seruant, as from the Seruant to the Maſter: That as the one receiues good from the other, ſo hee ſhould repay good to the other. It was *Labans* ſinne, who hauing receiued ſuch faithfull ſeruice from *Iacob* his ſeruant for many yeeres together, and to requite him ſo ſlenderly in the end. Who could do better ſeruice, or who could ſhew himſelfe a more painefull and profitable ſeruant then *Iacob* had done? who affirmed it before *Labans* face, that *Whatſoeuer was torne of Beaſts, I brought it not vnto thee, but made it good my ſelfe, of my hand didſt thou require it. I was in the day conſumed with heate, and with froſt in the night, &c.* This duty and diligence did hee performe; and how ſlender his recompence was, is declared

Gen. 31. 39.

red after in the same Chapter, *I haue bene twenty yeeres in thy house, &c. And thou hast changed my wages ten times.* Many Masters come short of their duties herein, that thinke if they haue made good their promise and contract vnto their seruants, they haue fully discharged their duties. But the Apostle will teach such, another lesson, that howsoeuer to make good their promise and contract, is good: (a thing which many Masters come short in) yet that is not all; for, saith hee, *Ye Masters, do that which is iust and equall to your seruants*; hee requires Masters, as to doe that which is iust, which may bee referred to the performance of their promises and contracts, so to doe that which is equall; that is, *Conscionable*, and that by the law of Conscience they are bound to doe to their seruants.

Vers. 41.

Col. 4. 1.

Now

Now it is a very equall thing, and conscience requires it, that as our seruants haue performed true and faithfull seruice vnto vs, as *Ioseph* heere vnto his Master, so wee should deale well with them againe, as here the Master of *Ioseph* did. The Lord commanded, that where there was a *Manu-mission*, a free sending out of seruants, they should not send them away empty, but that they should giue them a liberall reward of that which the Lord had blessed them withall, by their faithfull seruice. This was one of the Iudiciall Lawes of *Moses* indeed; yet the equity of the same is perpetuall, and bindes men vnder the Gospell, to this duty.

Deut.15.13, 14.

Reason. And great Reason: for besides that Almighty God himselfe doth require this, *Thou shalt not rule ouer thy brother, being thy hired seruant, cruelly, but shalt feare thy God,* who

Leuit.25.43

who is to be obeyed in all that hee commandeth: The very Law of Nature doth binde men vnto this duety, to deale well with them from whom wee haue receiued good: but of this before.

Vse. The vse serues to reproue such, that hauing had such seruants, as haue done vnto them faithfull and honest seruice, yea, and the Lord hath blessed their Masters for the seruants sake, as *Ioseph* here, yet are seldome moued thereby to deale the better with them; This Heathen man shall condemne such one day, who being led but by the light of Nature, thought it a thing very reasonable to shew loue and kindnesse vnto him from whom hee had receiued so much good. Hee dealt not with *Ioseph*, as many now a dayes deale with their seruants, that is, serue their owne turnes, and take what labour, and make

make what benefite they can, and then shake them off when they come to bee lame, or sick, &c. This Heathen man sheweth more equity then so.

And so wee conclude the Humane Reasons to perswade *Ioseph* to faithfulnesse: the Diuine follow.

THE

THE FIFT SERMON.

GEN. 39. 9.

Becauſe thou art his wife.

HItherto wee haue ſpoken of ſuch Humane Reaſons as moued *Ioſeph* to Faithfulneſſe: The firſt drawne from his Maſters Truſt repoſed in him; the ſecond from his Authority; and the third from his Maſters Liberality towards him. Now wee

wee are to speake of the Diuine Reasons that perswaded *Ioseph* to faithfulnesse, and they are two: The first taken from the bond of Marriage, *Because thou art his wife.* The second, drawne from Gods feare in *Ioseph*: *How can I doe this great wickednesse, and sinne against God?*

Ioseph's Diuine Reasons to perswade him to faithfulnes

1. *Ab equitate coniugy.*

His first Argument is drawne from that Marriage knot, that ought to be vndissolued till death. *Thou art* (saith hee) *his wife.* It is all one, as if *Ioseph* had said, Such truth should bee in thee towards thy wedded Husband, thou being his Wife, as that by no meanes thou shouldst be drawn vnto folly, to sinne against God, against thy Husband, and against so holy an Ordinance; and though I my selfe would, yet thou shouldst defie mee: yea, though we both would, yet we ought not. A married woman

man must haue a married minde; and as her body by orderly course is appropriated vnto one man, so must her minde bee also set vpon him, & none other. So then, thou being his wife, I may not consent to abuse this knot, that God and grace would haue inuiolate. The Doctrine which hence wee may conclude for our instruction, is,

Babington in hunc locum.

That Nature it selfe teacheth, Adultery to bee a foule and fearefull sinne; yea, such a sinne, that euery one of any iudgement may take notice of, and can condemne. I will not speake heere of those sinnes which are against Nature, which a modest tongue cannot without shame speake of, and a chaste eare, without glowing and blushing heare off. The very Heathen themselues, that were led but by the light of Nature, did sharply punish and condemne this sin

Doctr. 1. Nature teacheth that Adultery is a sinne.

Gen.20.9. 2 17. 24.

of adultery. The examples of *Pharaoh* and *Abimelech*, who, with their people, were plagued for this sinne, and so condemned *Abraham* for saying that *Sara* was his sister, may yeeld vs sufficient testimony touching this sinne, how the Heathen themselues condemned the same. But that the greatnesse of this sinne may the more euidently appeare, wee must know that this sinne of adultery is; not onely a breach of that commandement of God, *Thou shalt not commit adultery*, but it is further a breach of the holy bond of Marriage, which *Salomon* cals by the name of a *Couenant*, where speaking of the Harlot, he saith,

Prou.2. 17. *Which forsaketh the guide of her youth, and forgetteth the couenant of her God*, euen that couenant and promise shee made before God and his Church. And howsoeuer this

this ſinne of adultery bee not regarded amongſt men, as though it were either no ſinne at all, or elſe a little veniall ſinne, yet God findeth out this ſinne, and in a ſpeciall manner doth not faile to puniſh it with puniſhments both temporall and eternall. It muſt needs bee a grieuous ſinne, that brought down Gods iudgements vpon the firſt world, vpon *Sodom* and *Gomorrah*, and vpon the Iſraelites, that in one day there fell of them three and twenty thouſand. This is that which the Lord threatned to his people, *Yee ſhall not defile your ſelues in any of theſe things*: amongſt which this was one, to defile themſelues with their neighbours wife; *For in all theſe things, the Nations are defiled, which I will caſt out before you, and the Land is defiled: therefore I will viſite the wickednеſſe thereof vpon it,*

Gen.6.1,2. *Iud.7.* 1.*Cor.10.8.* *Leu.18.24, 25.*

it, and the Land shall vomit out her Inhabitants. And that this is a great sinne, especially amongst Christians, wee may see further by the words of the Apostle, *Bee not deceiued, neither Fornicators, nor Idolaters, nor Adulterers, nor Wantons, &c. shall inherite the Kingdome of God.* Where it is worth our obseruation to consider, how that the Apostle, amongst other sinnes, placeth this sin in the fore-front, as a master-sinne, or ring-leader to other sinnes, and biddes them not bee *deceiued*: for as light account as men make of it, it will shut them out of Gods Kingdom. And *Paul* reckons it vp amongst other the deeds of the flesh, the committers whereof shall neuer inherite the Kingdome of God and of Christ. And Saint *Iohn* ranketh Whoremongers amongst the number of that cursed Rout that shall

1. Cor. 6. 9.

Gal. 5. 19.

shall bee without that holy Citie: *without shall bee dogs, Inchanters, Whoore-mongers, &c.* and shal haue their part in the Lake which burneth with fire & brimstone, which is the second death. All which places serue to set out vnto vs the horriblenesse of this sin of Adultery and Vncleannesse. Reu. 22. 15

God followeth vncleane persons with many iudgments

1

And vnto all this may bee added the most fearefull effects that follow the same sinne: as namely, what a blot it brings vnto a mans name, as *Salomon* saith, that such a one *shall finde a wound and dishonour, and his reproach shall neuer be put away.* Pro. 6. 33.

2

Secondly, for a mans outward estate, this is such a sinne, as brings with it pouerty and beggery: *He that followeth Harlots, wasteth his substance.* And againe, *Because of the whoorish woman a man is brought to a morsell of Bread.* Prou. 6. 26.

3 Thirdly, the Lord doth puniſh ſuch perſons with barrenneſſe, and want of a poſterity, as the Lord threatneth by his Prophet, *They ſhall eate, and not haue enough, they ſhall commit Adultery, and ſhall not increaſe, becauſe they haue left off to take heed to the Lord.* Hoſ. 4. 10.

4 Fourthly, the Lord doth lay diuers other puniſhments vpon ſuch vncleane perſons here in this life; as namely, ſhortneſſe of life, blindneſſe of minde, hardneſſe of heart, finall impenitency; for ſuch ſinners are very hardly reclaimed, according to that of *Salomon, All they that go downe vnto her* (meaning the Harlot) *returne not againe, neither take they hold of the wayes of life.* Prou. 2. 19.

Theſe, and many others, are the puniſhments that Almighty God inflicteth vpon Adulterers and vncleane perſons in this life: which

which howsoeuer they bee grieuous and fearefull, yet are they but small in comparison of those torments they shall sustaine in the life to come. For *the Harlots house tendeth to death*; The Adulterer making both body and soule liable to the curse of God, which will shut them out of the Kingdome of heauen, wherein shall no vncleane thing enter. The Reasons that follow, will serue further to cleere the point, & to aggrauate the sin, that euen Nature it self doth condemn.

Spirituall iudgments great.

Prou.2.18. Col.3.5,6. Ephes. 5.5.

Reu.21.27.

First, it is such a sin, as directly corrupteth the fountaine of a honest, ciuill, and godly life. No greater enemies vnto these, then this sin of vncleannes; It thrusteth into the *Church* an Assembly of Swine, I meane, of vnclean persons, which should bee holy; yea, the pure and vndefiled Doues of the Lord Iesus: It thrusteth into the *Common-*

Reaso.

wealth, and into the inheritances of others, a Bastardly brood: a thing so detestable vnto God, that hee made a Law that none such should come into the Congregation to the tenth generation. And it thrusteth into the *Family* a Cursed generation, to be nursed vp by the labours of others, and to be vsurping Heires: then the which, what can be more intolerable? So that Nature it selfe in some sort doth condemne this sinne.

Reason 2. Secondly, if wee consider the Nature of this sinne, it may seeme to be a sinne against nature. For as the Apostle saith: that *euery sinne that a man doth, is without the body: But he that committeth Fornication, sinneth against his owne bodie.* Euery man in sinning, propounds some kindes of good vnto himselfe, either profit, or pleasure, or the like, and that drawes on the sinner

sinner to commit sinne. But now in this sinne, the body is not onely an Instrument, as it is in other sinnes: but the body is the obiect against which this sinne is done. It is committed against the body: for doth not this sin waste & consume the body? Doth it not bring vpon the body, diuers fearfull and loathsome iudgements and diseases, that are odious to God and Man? And whereas other sinnes may be perpetrated and done by one, this euer windeth two into the same sinne. And howsoeuer it may please God to giue vnto the one the sight of his sinne, and Repentance for the same: yet cannot that party be assured of the Repentance of the other, that partaked with him in the same sinne: it will lye for euer as a heauy loade vpon the conscience, as it did vpon *Dauids*, who as it is thought, *Psal.* 51.

thought, carried the smart of this sinne in his soule to his graue; though the Lord gaue him repentance for the same.

Reason 3. A third Reason of the Doctrine, is, becauſe this ſinne is made a brand of a Reprobate, if he continue in the ſame. For it is a principal propertie of Gods children, to hunger and thirſt after Sanctification and holineſſe of life. And therefore *Paul* exhorts the *Theſſalonians, to abſtaine from Fornication, and know how to poſſeſſe your Veſſels in holineſſe and honour.* And he preſſeth the duty by a forcible Reaſon: And that is taken from the end of their Calling. *For God hath not called vs vnto vncleanneſſe, but vnto holineſſe.* Whereas as Satan being the vncleane ſpirit, delights in nothing more then in vncleaneneſſe, and in no one ſinne doth a man reſemble Satan more, then to yeeld

1. *Theſ.* 4. 3.

yeeld himselfe and seruice vnto Satan in this sinne. The vses follow.

This Doctrine serueth for diuers vses. First, it may serue to reproue such, as make light account of this sinne; as that they esteeme it but a trick of youth. But if it be but a trick of youth, to lose heauen, then esteeme so of this sinne still. Is this but a tricke of youth, to haue heauen-gates bolted vp against thee? Is this but a tricke of youth, to pull downe Gods wrath vpon thee? Oh, horrible impietie! yet we see, the world is full of such hell-hounds, that make but a mocke of sinne, and a pastime of great iniquitie. But their damnation doth not sleepe. The Lord hath Iudgement in store for such: *Whoremongers and Adulterers God will iudge.* The Lord in a speciall maner reserues the punishment of this

Vse 1.

Heb. 13. 4.

this sinne to himselfe. And the reason is, because the Adulterer can hide it closely from men many times, and so escapes vnpunished: yet he cannot hide it from God, who will bee reuenged on all such: he himselfe will take the matter into his owne hands, and will not suffer it to goe vnpunished. Oh then in Gods name, let vs take notice of the greatnes and fearefulnesse of this sin, and learne to auoid it.

Obiect. *Obiect.* I hope this is not so dangerous a matter as you make it. This is the Obiection of many a sinfull wretch, that would faine haue some cloke for this sin. And *Dauid* was a godly man, yet fell into Adultery, &c.

Answ. I answere, This sinne is no small sinne, as men would haue it: inasmuch, as the Prophet saith, that

Hos. 4. 11. *Whoredome takes away the heart:* and

and that *they that goe to a strange woman, seldome returne againe.* As for *Dauids* example, I answere: It is true that of many thousand Adulterers, the Scripture makes mention of one *Dauid* that did returne. But why should not a man feare he shall rather perish vvith the multitude, then with *Dauid* one man of ten thousand to returne vnto God by repentance? When a man can once shew *Dauids* exquisite sorrows & teares for his sinne, hee may then comfort himselfe in *Dauids* example. *Prou. 2. 18.*

Secondly, this vse may serue for instruction: Seeing this sinne of Adultery is so dangerous a sin, that it drawes downe from God so many iudgements as wee haue heard, and that so few repent of the same to Saluation; it may serue to admonish all, to abhorre and auoid this wretched sinne. And as for *Vse 2.*

for those that are guilty of it, that they make haste by sound repentance to seeke forgiuenesse, and to haue their soules washed in the blond of Iesus Christ, before their hearts come to bee hardened in sin: for howsoeuer for the time present they liue securely in this sinne, through the Methods of Satan, and the Deceitfulnesse of sin; yet may they bee *brought into the middest of all euill, before they bee aware.* Let such assure themselues, that the end will bee as bitter as *wormewood, and sharpe as a two-edged sword.* For though no man can accuse them, yet God can detect them, and bring vpon them the terrours of the shadow of death.

Pro. 5. 14.
Pro. 5. 4.
Iob 24. 15, 17.

Because

Because thou art his Wife.

IOseph puts his Mistresse in minde of her place and Calling. A *wife*, and therfore by no meanes should be vnfaithfull. God had giuen her the remedy to auoid this sin; she had a Husband, and to him shee promised to keepe her selfe, before God & his Church, which promise ought inuiolably to bee kept; and to desire the company of another, were to breake faith to God and her Husband, which by no meanes she might do, without extreme danger of her soule, to bee found guiltie of breaking *the Couenant with her God*. Neither might he in any wise consent vnto her, because she was a *wife*.

Whence we conclude this instruction, That there ought to bee a speciall care had of preser-

Pro.2.17.
Doctr.2. There must be a speciall care had of preseruing Chastitie in married estate.

uing

uing Chastitie in married estate; the man and the wife to content themselues with Gods ordinance, being once married: For married parties to breake out, and to commit this sinne, aggrauates the sin: for the more bonds, the more dutie. And from hence is it, that the Lord aggrauates those Husbands sinne, that deale faithlessely with their Wiues, defiling the marriage bed: *Thou hast dealt treacherously with the Wife of thy youth, yet is she thy companion, and the wife of thy Couenant.* The more the bonds, the more their sinne; for such as haue not the gift of Continencie, God hath prouided a comfortable remedy: *To auoid Fornication, let euery man haue his owne wife.* And such are Monsters in lust, whom that remedy reformes not.

Mal.2.14.

And to this end Almighty God hath

hath set downe many lawes, and threatened many punishments for such as should offend herein. *If a man bee found lying with a woman, married to a man, they shall both dye.* This is it which the Lord threateneth to his people: *Ye shall not defile your selues in any of these things.* Amōgst which abominations the Lord there condemneth this was one, to defile themselues with their neighbours Wife. And the Lord addeth further: *For in all these, the Nations are defiled, which I will cast out before you, and the Land is defiled: therefore I will visit the wickednesse thereof vpon it, and the Land shall vomit out her Inhabitants.* And this is the complaint the Lord taketh vp by the Prophet *Ieremy*; complaining of of this iniquitie, he saith: *Though I fed them to the full, yet they committed Adulterie, and assembled*

Deu. 22.22. *Leuit.* 20.10

Leu. 18.24, 25, 26.

Ier. 5.7, 8, 9 *Leu.* 19. 29.

themselues by companies in the Harlots houses. They arose vp in the morning like fed horses, euery man neighed after his neighbours Wife. Shall I not visit for these things, saith the Lord? And shall not my soule bee auenged on such a Nation as this? This is a maruellous great sinne, as may appeare, in that the Lord makes it the punishment of the sinne of Idolatry: For when the people had fallen away from God, and committed Idolatry, it is said that God punished them in this manner: *Wherefore God gaue them vp vnto their hearts lusts, vnto vncleanesse.* Rom. 1. 23. A sinne more hainous then theft. For as *Salomon* saith, *Men doe not despise a theefe, when hee stealeth, to satisfie his soule when he is hungry. But hee that committeth Adultery with a woman, is destitute of vnderstanding: hee that doth it, destroyeth his owne soule.* Prou. 6. 30, 32. Such a one sinneth against

against his owne body. And as for the children that are so begotten; the Lord in expresse words hath said it, that *a Bastard shall not enter into the Congregation of the Lord, euen to the tenth generation.* *Iob* cals this sinne, *a fire which shall deuoure to destruction, and which shall roote out all mine increase.* It is a sinne that will roote out a mans house; destroy his posteritie; consumes his flesh; drawes downe Gods iudgements vpon a whole Kingdome; and brings eternall condemnation vnto a mans owne soule. And to conclude, though this sinne be committed neuer so closely, yet God will reueale it in his due time. And though men doe not alwayes punish this sinne: or if they doe punish it, it is but slightly, as if they did not see it, or regard it: Yet God will one day bee a swift Iudge against

1. Cor. 6. 18.

Deut. 23. 2.

Iob 31. 12.

Whoremongers and Adulterers, and all vncleane perſons. Such ſhall not eſcape his iudgements.

Reaſon 1. The Reaſons come now in order to bee ſtood vpon, to make the Doctrine ſinke the deeper into our hearts, and to winne our affections vnto it. And the firſt is, becauſe that Marriage and this Nuptiall bond is of God: yea, a very ancient ordinance of God, vſed in time of innocencie in Paradiſe, and that God that hath ſet men in a Calling, doth ſet them likewiſe their bounds and limits that they ſhould not paſſe. So doth God here. This calling is firſt from God, which makes the ſame *Honourable*. And God hath ſet bonds vnto this Calling, which are to be kept. And the principall bond is, that *Man ſhall cleaue to his wife, and they two ſhall bee one fleſh.*

*Gen.*3.24.

flesh. Here is a knot knit by God, which must not bee dissolued but by Death. *And the Husband hath not now power ouer his owne body, but the Wife. Neither hath the Wife power ouer her owne body, but the Husband.* Yea, and it is their mutuall promise each to other before God and his Church, that they wil keep themselues each to other, *so long as they liue.* Now then, if they breake these bonds, as the waters the bankes: will not the Lord charge such to be no better then *Couenant-breakers, that forsake the Couenant of their God?* Which they shall doe, by beeing faithlesse each to the other. A great sinne to cast Gods cords from them, not suffering themselues to be tyed with them. *Hos.6.7. Prou. 2.17.*

Secondly, there ought to bee care had of preseruing Chastitie betwixt married couples. First, *Reason 2.*

becauſe as God is the Author of ſo holy an ordinance: So himſelfe hath in a ſpeciall manner threatened to puniſh the breach of the ſame. It is one of thoſe ſinnes that Almighty God himſelfe hath threatened to take vengeance of:

Heb.13.4. *Fornicators and Adulterers God will iudge.* He will be ſure to iudge all other ſinners; but theſe ſort of ſinners, in a more ſpeciall manner the Lord will enter into iudgement withall. And the reaſon may bee, either becauſe of the Nature of the ſinne, being for the moſt part kept ſecret from the world, or elſe in regard of the ſlight puniſhment the ſinner meetes withall from men. Now what Subiect can beare the diſpleaſure of a

Pro.19.12, 16.14. Prince? *The feare of a King* (ſaith *Salomon*) *is like the roaring of a Lyon:* How much more intolerable is his wrath, who is himſelfe a con-

conſuming fire? And though men ſee not this ſinne, nor any eye of fleſh; yet the Lords eye findeth it out, before whom all things are naked, and he will giue vnto euery man according to his workes. *Heb.* 12. 29. 2. *Cor.* 5. 10.

Thirdly, this ſinne is a high ſinne, againſt the price of Chriſts bloud that hath bought vs: Who hath called vs to be a holy people vnto himſelfe, and redeemed vs, that we ſhould ſerue him in righteouſneſſe and holineſſe all the dayes of our life. And this the Apoſtle teacheth, when hee ſaith: *This is the will of God, euen your Sanctification, that ye ſhould abſtaine from fornication, that euery one of you ſhould know how to poſſeſſe his veſſell in ſanctification and honour: Not in the luſts of concupiſcence, euen as the Gentiles which know not God, &c. For God hath not called vs vnto vncleanneſſe, but vnto holineſſe.* *Reaſon* 3. *Luke* 1. 1. *Theſ.* 4. 3, 4, 5, 7.

Now what greater dishonour vnto Almighty God, then to make the Member of Christ, the member of a *Harlot*, as the Apostle speaketh: So then, whether wee looke vnto Marriage it selfe, which is Gods Ordinance, or that God hath in a speciall manner vndertaken the punishing of this sinne; or that it is against the end of a Christian mans Calling, and so cannot stand with Gods feare; we may conclude the great and absolute necessity of this duety, that amongst such persons as are married, there must a speciall care be had of preseruing of chastitie and holinesse in that estate. The Vses follow.

Vse 1. First of all, this cleereth vnto vs this Truth, that all sinnes are not equall: The persons that commit sinne, make a great difference concerning the sinne, forasmuch as

as the person is, so is the sinne. It is a great sinne in vnmarried people to giue themselues to vncleanesse, which properly in such is called fornication: But it is a sin of a higher nature, for such as are married; for that is Adulterie, and their sin is exceeding sinfull, for as much as God hath giuen vnto such a Remedy. Ignorance is one and the same sinne in whomsoeuer it bee, whether in Minister or people; but in respect of his Office, in the Minister it is more then in another. If a Thiefe should rob a man by the High-way-side, it is an offence, but not so great as in a Iudge, whose Calling is to punish Theft. So then, it is the person that makes the difference betweene the sin; and such sinnes are euer the greatest, which are committed against ones personall Calling.

Second-

Vse 2.

Secondly, this may serue to admonish all to walke carefully in the duties of their particular Callings, that so they may please God, and haue peace in their owne soules. Let euery one seeke to preserue this purity and chastity, which belongs vnto such as haue taken themselues to so holy a calling: Let married folkes get married mindes, and as their bodies by orderly course are appropriated vnto one, so let their mindes be also. A great shame to many in our daies, whose Whoredomes seeme to bee written in their foreheads, and carry their Adulteries betweene their brests. How many professe their inward vncleanenesse of heart by their painting and powdering! A deuice hatcht in hell; by their disguised apparell, naked brests; like a Bill set vpon a doore post, to signifie vnto others, that

Note.

that there dwelleth an vncleane heart, and that whosoeuer will, may buy their honesty at a very easie rate. But most lamentable of all, how many in the highest degree doe liue in the common practice of this sinne, from day to day, and time to time, like *Ieroboam*, that euen sold himselfe to worke wickednesse in the sight of the Lord! Oh, this is now become the common sinne in this Land, and doth threaten great iudgements to hang ouer our heads! *Because of Adultery the Land shall mourne.* This sinne cryes aloud in the eares of the Lord for vengeance; and surely the Lord cannot forbeare long, but he will punish for this sinne.

The due consideration whereof should serue to kindle hatred in the hearts of all, against this hatefull, hurtfull, and dangerous sin; and

Meanes to auoide the sin of Adultery.

and to helpe vs forward herein, I will set downe some preseruatiues against this sin.

1 First, because from the heart issue adulteries, as our Sauiour teacheth, that *from the heart proceed Adulteries, Thefts, &c.* get first a cleane heart within, pray with *Dauid, Create in mee a cleane heart, oh God, &c.* The heart must first bee purged, before the life can.

Psal. 51.

2 Secondly, get the feare of God into thy heart: this will bee a preseruatiue against this sinne; This was it that armed and fenced *Ioseph* against the allurements of his Mistresse. Marriage indeed is a holy meanes to keep a man from this sinne, yet it will not kill lust, where the feare of God is wanting. *I finde more bitter then death, the woman whose heart is as Nets and Snares: Hee that is good before God,*

Eccles. 7. 28.

God, shall be deliuered from her, but the sinner shall be taken by her. It is not the goodnesse of a mans Nature, or of Education; no learning but Gods learning, can preserue a man or woman from this sinne: *If knowledge enter into thy soule, thou shalt auoide her snares.* Pro.2.8, 16

Thirdly, pray much and often vnto God, according as thou findest thy selfe assaulted, and thy nature prouoking vnto this sinne: for as the best way for a woman being much sollicited, to bee rid of the Tempter, is to tell her husband; So the best way for men and women, that finde themselues much assaulted, is, to acquaint God with it. For, as one saith well, Pray, and sinne if thou canst: meaning indeed, that it is an excellent preseruatiue against sinne; as our Sauiour teacheth his Disciples, *Pray, lest yee enter into temptation.* It is Luk.22.40.

3

God

God that muſt reproue Satan, and giue vs the ſtrength of grace that will withſtand the ſtrength of luſt and ſinne.

4 Fourthly, Be carefull, and make conſcience to auoide all occaſions that may any way ſtir thee vp vnto this ſin; ſuch as are idleneſſe, one of the ſinnes of *Sodome*. Standing puddles putrifie: *Dauid* being vpon the roofe of his Palace idle, is now moſt eaſily drawne to ſinne. Intemperance and delicacie in meate and drinke, the fuell that kindles the fire of luſt within: too much wine and ſtrong drinke; intemperance in ſleepe and apparell; wanton ſpeech and geſture; lewde company, and ſuch like.

5 And laſtly, Vſe all good meanes appointed of God for this purpoſe, imploy thy minde vpon holy thoughts, ſtay luſtfull motions at the firſt, conſider the Calling

ling of a Christian, which is to *Holinesse*, and not to liue in brutish lusts, as did the Heathen, considering againe that the pleasures of sinne are but short, and that the paine of sinne, which will follow in the end, will be perpetuall, if GOD giue not repentance for them. These things duely meditated on, and carefully practised, by Gods blessing, will bee Preseruatiues to keepe from this sinne of Vncleanesse. 1. *Thess.* 4. 5. *Rom.* 1.

And so we conclude *Iosephs* first Diuine Reason to perswade him to faithfulnesse, and to keepe him from this sinne, *Because thou art his wife.* The second followeth.

How

How then can I do this great wickedneſſe, and ſinne againſt God?

Ioſephs ſecond Diuine Reaſon, A timore Dei.

HIS laſt Argument is drawne from the feare of God; *Thus ſhould I ſinne againſt God* (ſaith hee) *which how can I doe?* q. d. The Lord hath beene very gracious vnto me; many haue beene the ſweet mercies that I haue found at his hand; and loue requireth loue; and my loue vnto God cannot admit ſuch a requitall: no, no, I muſt not conſent vnto thee, *How can I doe this, &c?* I muſt needs ſay nay, for God muſt be feared, theſe reaſons regarded, ſinne muſt bee auoided, and Gods feare preſerued in vs both: His Reaſon ſeemeth to be framed thus:

None

None may dishonour God.
But to do this thing, God shal
be dishonoured;
Ergo, I may not do it.

This was a true iudgement in *Ioseph*, the streame of the whole Scriptures proue it; the Doctrines and Instructions which wee may conclude here-hence are diuers: as namely, that though wee care not to offend men, yet wee must not offend God, but preferre his glory before all.

Doctr. 3. The feare of God must keep vs from sin

But this is the principall instruction wee may conclude from this Reason, that the feare of God must keep vs from sinne. Now of feare there is two sorts; the first we call a *Filial* feare, that proceedeth from a childe; the other is termed a seruile and slauish feare: the first is such a feare as is in children towards their parents, who doe reuerence and feare them, as be-

ing fearefull to offend and displease them by word or deed, through the tender loue and affection they doe beare towards them. The seruile or slauish feare is that which is in bondslaues towards their Masters, who doe reuerence and dread them, but it is through the dread of punishment. It was the former of these that was in *Ioseph*, that kept him from sinne; and so wee are exhorted in diuers places to feare the Lord: *Moses* exhorted the people of Israel hereunto, saying; *Thou shalt feare the Lord thy God, and serue him, and sweare by his Name.* The Prophet *Esay* requireth this duty, *Sanctifie the Lord of Hoasts, and let him be your feare, and let him bee your dread.* And as the Wise man concludeth his Book, *Feare God, and keep his commandements: for this is the whole of man,*

Two sorts of feare.

Deut. 6. 13

Esay 8. 13

Eccle. 12. 13

or

or *the whole duty of man.* And *Dauid* likewise exhorteth to this duty, *to serue the Lord in feare, and to reioyce before him with reuerence.* Where wee see, that all our seruices that wee performe vnto God, must bee seasoned with this holy feare; and where this feare of GOD is wanting, men cannot chuse but sinne. *Abraham* perswading himselfe that the feare of God was not in *Gerar*, vtterly despaired of any other vertue, and therefore mooued his wife to say, shee was his sister. This feare of God therefore is truely called, *The beginning of wisedome*, the root and fountaine of all goodnesse.

Psal. 2. 11.

Gen. 20. 11.

Psa. 111. 10 *Prou.* 1. 7.

This feare of God is it which knits man vnto God, and is indeed the speciall gift of God, whereby the godly come to feare God, for himselfe, not so much for the feare of punishment, but for loue, be-

ing fearefull to offend so good and gracious a Father in Iesus Christ. Now the excellencie of this grace appeares two wayes: first, in regard of the excellent *Object*; and secondly, of the excellent *Vse* of it throughout a Christian life.

1 The obiect of true feare. *Mat.* 10. 28. *Esay* 8. 13.

The *Object* of true feare is God himselfe, the Lord of heauen and earth, omnipotent, able to doe whatsoeuer it shall please him. Omni-present, as an eye-witnes to behold all things: which should worke in all a holy feare and dread of his Maiestie: And aboue all, in that he is become vnto vs a gracious Father in Iesus Christ. This must worke in vs a reuerent feare, lest by any means we should offend him, and lest his loue should bee turned into displeasure against vs.

2 The vse of feare.

And as the *Object* of this grace is excellent; so the *Vse* of this grace is no lesse: It serues to beate down pride

pride and high-mindednesse in vs; *Bee not high-minded, but feare*: And againe, *Bee not wise in thine owne eyes, but feare God.* Rom. 11. 20. Prou. 3. 7.

It serues to kill carnall and fleshly feare in vs, which hinders good duties; it driues away security, and prouokes to watchfulnesse: Especially it serues to keep a man from sinne, as *Ioseph* here: and therefore the feare of God, and departing from euill are euer ioyned together. It was this feare that kept the Midwiues of Egypt from destroying the children of the Hebrewes. It was the feare of God that kept *Nehemiah* from oppressing the people, as other Gouernours before him had done. It was this feare of God that kept *Ioseph* from cõmitting Adultery with his Mistresse. And howsoeuer wicked men, through their seruil feare, are often kept from grosse sins, & open Prou. 13. 16. Nehe. 5. 15.

impieties, though not for conscience sake, but for feare of punishment: yet this grace giuen vnto Gods children, by the which they feare God in loue, makes them
Prov. 8. 13. to make conscience of euery sin, though neuer so small or secret cõmitted. And as the Sun-beames comming in at a little chinke, or cranny of the house, doth manifest the least mote or dust that flyeth vp and downe; so doth this feare of God, when it once entreth into the heart, bewray all the corruptions there: & by this a man is made to be very circũspect of his waies. And in this respect, as one saith well, that this feare of God is more forceable to withstand sin, then either the feare of punishment, which wicked men stand so in fear of, or shame or sorrow can be. So then we conclude, that the feare of God is that, which doth and must keepe

keepe men from sinne. Now the Reasons are these:

First, it sheweth vnto a man the perill of sin, and breedeth in him a detestation thereof; hee knowes that *sin when it is finished, bringeth death*; in the best it leaues a sting behind it which cannot be pucked out but with much sorow. It makes a man discerne Satans hook in his baytes; it makes a man see, that in all Satans temptations he doth but spread a net to catch him, and seeketh therein nothing more then his vtter destruction. A man that hath in him Gods feare, hath euermore an eye to God, an eye to Satan, and an eye to himselfe; hee feares Gods displeasure, hee feares Satans malice, & he feares his own weaknes, which armeth the godly man euen against his most secret sins, & so is kept from euil: whereas on the contrary, such as are deste- *Reason.* *Iob 31.*

tute of this feare, do not see the dā-ger they are in, but run head-long into grieuous sins, and so plunge themselues into many miseries.

Reason 2. Secondly, as this filiall and sanctified feare of God is a soue-raigne preseruatiue to keepe men from sinning; so the same feare will spurre vs forward to holy du-ties, and put life into our hearts, which are dead in trespasses and sinnes: And it will make the Christian soule, couragiously to breake thorow all lets and hinde-rances that would keepe vs from holy duties; According to that of the Prophet, *Ier.* 32. 40. *I will put my feare in their hearts, and they shall not de-part from mee.* If this holy feare bee within vs, it will make vs care-full to obey God, and his Word shall be more forceable to make vs go on in obedience, then pleasures or profits, prosperity, or aduer-sitie,

sitie can hinder vs from the same. It will make a man to say with *Dauid*: *Away from me, yee wicked, I will keep the commandements of my God.* Psal. 119. It will make a man shunne euery euill way. It frameth to obedience, and is *pure*, keeping the heart from defiling it selfe. So effectuall is this holy and blessed feare, in whose heart soeuer the same is grounded.

The vse wee may make of this Doctrine, is, to shew in what a wretched and miserable estate and condition such men are in, that haue not the feare of GOD before their eyes. Such must needs runne headlong into all kinde of wickednesse: for what should restraine such, when the feare of God is wanting? The Apostle hauing reck'ned vp a beadrole of many horrible and abominable sinnes: he addeth this *Vse* 1.

as

Rom.3.18. as the cauſe of all. *The feare of God is not before their eyes.* No maruel then, though mens throats become open ſepulchres, though their mouthes be full of curſing and bitterneſſe, and their feet are ſwift to ſheade bloud: and that ſuch know not the way of peace, but breake out into all abomination, if Gods feare bee wanting. *Abraham* knew this, when hee cauſed *Sara* his Wife to ſay ſhee was his Siſter; that the men of *Gerar* would not care to commit Gen.20.11. any ſinne, *Becauſe the feare of God was not in that place.* And vvhat Hoſ.4.11. is the reaſon, that men at this day *breake out*, as the Prophet ſpeaketh, into lying, killing, whoring, &c. and into all other abominations? Surely, the reaſon is plaine, the feare of God is wanting. Oh then lamentable and fearefull is the eſtate of ſuch, whom the Lord hath

hath thus giuen ouer to themselues, and to their owne hearts lusts; that haue not tasted of Gods Spirit; that dread not Gods Maiestie; and that submit not to his Word; that vvant this holy feare: such a one is fit for any sinne, lies open to euery assault, and cannot escape euill.

Vse 2. And secondly, this may teach vs to get this holy feare of God into our hearts; and to labour by all meanes possible to bring our hearts thereunto: that so we may truely say of our selues, The Lord *Esay.8.13.* is our feare and dread. This is it that will fence and arme vs from sinne, and against euery euill way. And this is it that will prouoke vnto good duties. This kept *Ioseph* from recompensing euill vpon his Brethren, who had deserued it of him. This kept him from consenting to the vncleane desires of his

his Adulterous Mistresse. This was it that incouraged good *Obadiah*, Steward of *Ahabs* house, to hide the Prophets of the Lord, (whose innocent bloud persecuting *Iezabel* thirsted after:) and fed them dayly with bread and water. It is said, *Hee feared God greatly.* To this feare must we stirre vp our hearts dayly: and as wee desire to worship God aright, or to haue his blessings powred vpon vs; wee must striue and contend with our soules and hearts to bring them hereunto. And to prouoke vs to this dutie, and to stirre vs vp the more earnestly to seeke this grace at Gods hand, let vs consider how many singular and excellent blessings proceed from the same.

Many rich blessings proceed frō feare.

I First, the true and sauing knowledge of GOD, is a fruit of the feare of God. For so saith *Dauid*:

The

The feare of God is the beginning of wisedome; euen of that heauenly wisedome, whereby we know God in Christ, which will make a man wise vnto saluation. *Psal.111.*

Secondly, the repressing of sin: for the feare of God and a purpose to continue in sinne, cannot stand together: it is of that nature, that it abandoneth sinne, and prepares the will to doe good. 2 *Eccles.1.22.*

Thirdly, it hath the promise of Gods mercy attending vpon it: *That as a Father hath compassion on his children: so hath the Lord on them that feare him*: And such are as deare vnto the Lord, as the Apple of his eye, and as neere vnto him, as the signet vpon his right hand: in a speciall manner he hath vndertaken the protection of such. 3 *Psa.103.13.*

Fourthly, a sufficiencie of all things, necessarie for the preser- 4

uation

uation of this life. And therefore saith *Dauid*, who had himselfe good experience of Gods goodnes towards his: *Feare the Lord, all yee his Saints: For they that feare the Lord, shall want no manner of thing that is good. The Lyons doe lacke and suffer hunger, &c. It is godlinesse that hath the promise of this life, and that which is to come.*

Psal. 34. 9, 10.

1. Tim. 4. 8.

Lastly, it hath annexed to it the promise of euerlasting life and glory, when that great Day of retribution shall come. For this doth the Lord promise, that *to such as feare the Lord, shall the Sunne of Righteousnesse arise, and health to be vnder their wings.* So that we conclude with the Apostle: *Godlinesse hath the promise of this life, and the life to come.* And as we desire to interest our selues into all these gracious priuiledges; let vs feare the Lord.

Mal. 4. 2.

And

And sinne against God.

THe sin that *Ioseph* was tempted vnto, was Adultery, a sinne against the second Table, which concernes the duties of man to man. It had beene a wrong and iniury against his Master, and a trespasse against that equitie and iustice that ought to bee amongst men. It concerned not the immediate worship of God prescribed in the first Table: Yet *Ioseph* here confesseth, that to haue consented vnto her, hee should sinne against God.

Hence we may conclude a most necessarie instruction: That such as doe wrong men, doe sinne against God: in iniuring men on earth, we sinne against the Lord in Heauen. All sinne, euen the breach of the Commandements of the second

Doctr. 4. In sinning against men, wee sin against God.

second Table, is against God himselfe. *Ioseph* doth not say here, I should hereby sinne against my Master, and so render him euill for good, as hee might haue truely said: but hee saith, that this were to *sinne against God*, which hee might not doe. This truth is manifestly cleered by many Testimonies out of Gods Booke: as that of *Moses*, when hee saith; *If any man sinne, and commit a trespasse against the Lord, and deny to his neighbour that which is taken him to keepe, &c.* Where hee speaketh of an iniury against man, as to deny a thing committed to ones keeping; yet of this hee saith, that it were to sinne against God. This is prooued by that of *Salomon*, where he saith, *He that mocketh the poore, reprocheth him that made him.* And when *Nathan* the Lords Prophet came vnto *Dauid*, and reproued

Leuit.6. 2,3,4.

Prou.17.15.

reproued him for his sinne, which seemed to be committed onely against *Vriah*. Wee see, that *Dauid* doth humbly submit himselfe, and confesseth, saying; *I haue sinned against the Lord*. And in another place, in most humble wise confesseth the same in this manner: *Against thee, against thee onely haue I sinned, &c.* Hee confesseth that howsoeuer he had iniured *Vriah* a faithful subiect himselfe, and wife; yet hee accounts that but a trifle, when he considered that hee had presumptuously and rebelliously sinned against God. q. d. To wrōg men, is iniurious: To doe euill in the open view of the world, is hatefull; especially in a King, as I am, who am called by thee to that place, which binds mee to punish sinne in all: But all this is nothing in comparison of this, that thou my God art offended. It will

2. Sa. 12. 13.

Psal. 51. 4.

not be any hard thing to enlarge this point. Our Sauiour doth further cleere it in the Parable of the Prodigall Sonne, who at his returne confesseth, saying, *Father, I haue sinned against Heauen, and against thee.* When the Lord shall once open the eyes of a sinner, as he did the eyes of that Prodigall, he shall then come to see, and be brought to acknowledge it, that to sinne against men, is to sinne against God. When *Saul* persecuted the Church of God, they were the poore lambs and sheepe of Christ that might seeme onely to haue beene iniured and abused. But this was not all: but Christ takes this to bee an indignitie offered to his owne person: and therefore saith; *Saul, Saul, why persecutest thou mee?* So that to offend man, it is to offend God, and God doth threaten to punish the

Luke 15.

Act. 9.4.

the same, which hee will not faile to doe. When the time shal come that hee is to passe the Sentence of condemnation against the wicked, their sinnes of this nature against their brethren shall bee laid to their charge, and they shall for the same receiue condigne punishment: As our Sauiour saith, *I was hungry, and ye gaue mee no meate: I was thirstie, and yee gaue mee no drinke: I was a stranger, and yee tooke mee not in.* Where the omission of good duties to their brethren, are and shall bee accounted for the omission of good duties to bee done to himselfe; and so a sinne against God. *Matth. 25.*

The Reasons that are for the further clearing of this truth, are:

First, because that whensoeuer wee wrong men, we breake one

of the Commandements of God, and that makes the offence done, to vndergoe the name of sinne. And which makes an act to bee a sinne, ought especially to bee
1.*Iob.*3.7. respected, in performing of Repentance for sinne. Sinne is nothing else but the breach of the Law: And the party that is offended, properly and directly is God himselfe. For if GOD had not
*Rom.*7.7. said, *Thou shalt not steale*; Theft had not beene a sinne. *And except the Law had said, Thou shalt not lust*, as *Paul* confesseth, he had not knowne Lust to be sinfull. By the Law commeth the knowledge of sinne. And as euery sinne is the transgression of the Law, so euery transgression of the Law is sinne. So then, if by sinne the Law of GOD bee broken, it toucheth the Lord neerely, his Ma[illegible] is now offended, and his

his Iustice violated.

Secondly, euery sinne is lyable to iudgement, whether committed against God or Man; it beeing the transgression of the Law, and so a sinne, it is euer punished of God, hee taketh the matter into his owne hand, and will bee sure to cleere his Iustice, whensoeuer, wheresoeuer, or in whomsoeuer the Lord findeth sinne. This the Apostle teacheth, when he saith; *The wrath of God is reuealed from Heauen, against all vngodlinesse and vnrighteousnesse of men, which with-hold the truth of God in vnrighteousnesse.* Now how could this stand with Gods iustice, to correct all sinne, in all, except, all sinne were committed against God himselfe? So then, whether we consider that in wronging of men, wee sinne against God; or that God is a iust reuen-

Reason 2.

Rom. 1. 18.

ger of euery transgression of his Law, we may conclude this truth thus: that sinning against men, we sinne against God.

Vse 1. First of all, seeing this is so, that when man is iniured, God himselfe is offended; this should teach vs what a grieuous and fearefull thing sinne is, that reacheth euer God himselfe. A man cannot wrong or iniury another, but he doth wrong and iniury God himselfe: his Law is violated and broken, and so his Maiestie offended. The consideration of this, as it serues to set out vnto vs the cursed nature of sinne: so it serues to admonish all men to bee carefull how they wrong or iniury another: bee they neuer so meane or poore in the eyes of the world, they may be notwithstanding the heyres of Heauen, and the Childrē of God; at the least, they carrie the

the image of God in some measure vpon them, and so cannot wrong, them but they must sinne against God: *Hee that toucheth you, toucheth the Apple of his Eye*, saith the Prophet; to let vs vnderstand that God is very sensible of the wrongs and iniuries that are done to the brethren, and himselfe doth partake with them in their sufferings. *Saul* persecuting the Church, persecuted Christ himselfe in the Church. And if Christ at his second comming will pronounce sentence of condemnation against such which omit and neglect workes of mercy to his Members: what shall then at that day become of such, which wrong and iniury the poore Members of Christ? Their damnation doth not sleepe. And hence is it that the Apostle exhorteth vs, saying; *Let no man oppresse or defraud his brother*

Zach. 2. 8.

Mat. 25.

1. Thess. 4. 6.

ther in any matter; because the Lord is the Auenger of all such. We must know that God hath to do with it, in as much as his Law is broken, and hee will punish seuerely for the breach of the same. Oh! if this consideration might enter into our hearts, that euery breach of Gods Law is a sinne against God, it would bee an Argument to moouevs to make conscience of all sinne, euen of such as are done against men, as those that are committed against God himselfe.

Vse 2. Secondly, seeing that all sin is against God, and that hee himselfe is offended when man is iniured: This teacheth vs, that when wee haue wronged any in word or deed, how to behaue our selues. It is not enough that we confesse the fault to the party thus wronged, which is necessary too, but we are principally to acknowledge the same

same vnto God, whose most holy and righteous Lawes we haue violated and broken; wee must seek to bee reconciled to him whose Lawes we haue transgressed. This wee see practised by holy *Dauid*, who when hee had committed Adultery and Murther, comes to God and confesseth his sinne, saying, *Against thee, against thee onely haue I sinned.* Hee had wronged diuers by his fall, hee had sinned against *Vriah*, against his wife, drawing her to commit sinne, and against Gods Church, in that hee being a King and Prophet, had laid open the same to Gods iudgements by his sinnes: yet wee see, in the day of his humiliation, this was it that wounded his soule, and lay heauy vpon his conscience, that hee had sinned against God. *Psal.* 51. 14.

But oh, say some, I haue satisfied the Law, I haue done my penance *Obiect.*

nance in the open Church, and amongst the Congregation.

Respon. I answer, This maist thou do, and yet go to Hell, and bee damned for the same sinne: For if thou hast not satisfied the Lord by repentance, humbled thy selfe before him, and intreated a gracious pardon in the bloud of Iesus Christ, and so hast sought reconciliation at his hand whose Law thou hast broken, all thy former penance will not auaile thee.

And the neglect of this duety of going to GOD to submit to him, breeds many times a wound in the conscience, because, howsoeuer we haue giuen satisfaction vnto men whom wee offended, we sought not to God, who was much more offended.

Vse 3. And last of all, this Doctrine serues to direct vs in the right manner of repenting for sinne, and

and to ſhew vs what that ſorrow is, that is godly ſorrow that is not to bee repented of. Conſider with thy ſelfe, what it is that doth moſt afflict thee: is it the ſhame or puniſhment, that thou haſt brought vpon thy ſelfe by ſinning? This is not ſimply amiſſe, but yet this is not all; for thou maiſt haue this, and much more, and yet no true repentance at all. Therefore wee muſt labour to bring our hearts to this, to bee humbled for ſinne, and to ſorrow for our former euill wayes, though there were neither ſhame nor puniſhment, nor any other danger in the world to follow ſinne, euen becauſe God is offended, and his righteous Law is violated and broken. This is true repentance, and this is godly ſorrow indeed, which will yeeld much peace and comfort vnto

to a Christian soule.

An Hypocrite and Reprobate, one that shall finally perish, may mourne for sinne, and repent him of his former euill wayes. Doubtlesse, *Iudas*, if he could haue vndone that which he had done in betraying CHRIST, he would neuer haue done it, because it brought vpon his soule and conscience such a wound, that gaue him no rest, but plunged him in the end, into the gulfe of most fearefull desperation.

But this is it that we must looke vnto, that though wee might commit sinne securely in regard of men, and were sure to escape both shame and punishment here, yet because GOD abhorres it, and that sinne is a breach of his Lawes, this must keepe vs from sinne: This is the fruite of the Spirit

Spirit of Adoption, and may comfort a Chriſtian heart indeed, that ſuch a one ſhall ſurely bee ſaued. The Lord for his Chriſts ſake, ſeaſon our hearts with his feare, that wee may doe ſo.

Amen.

FINIS.